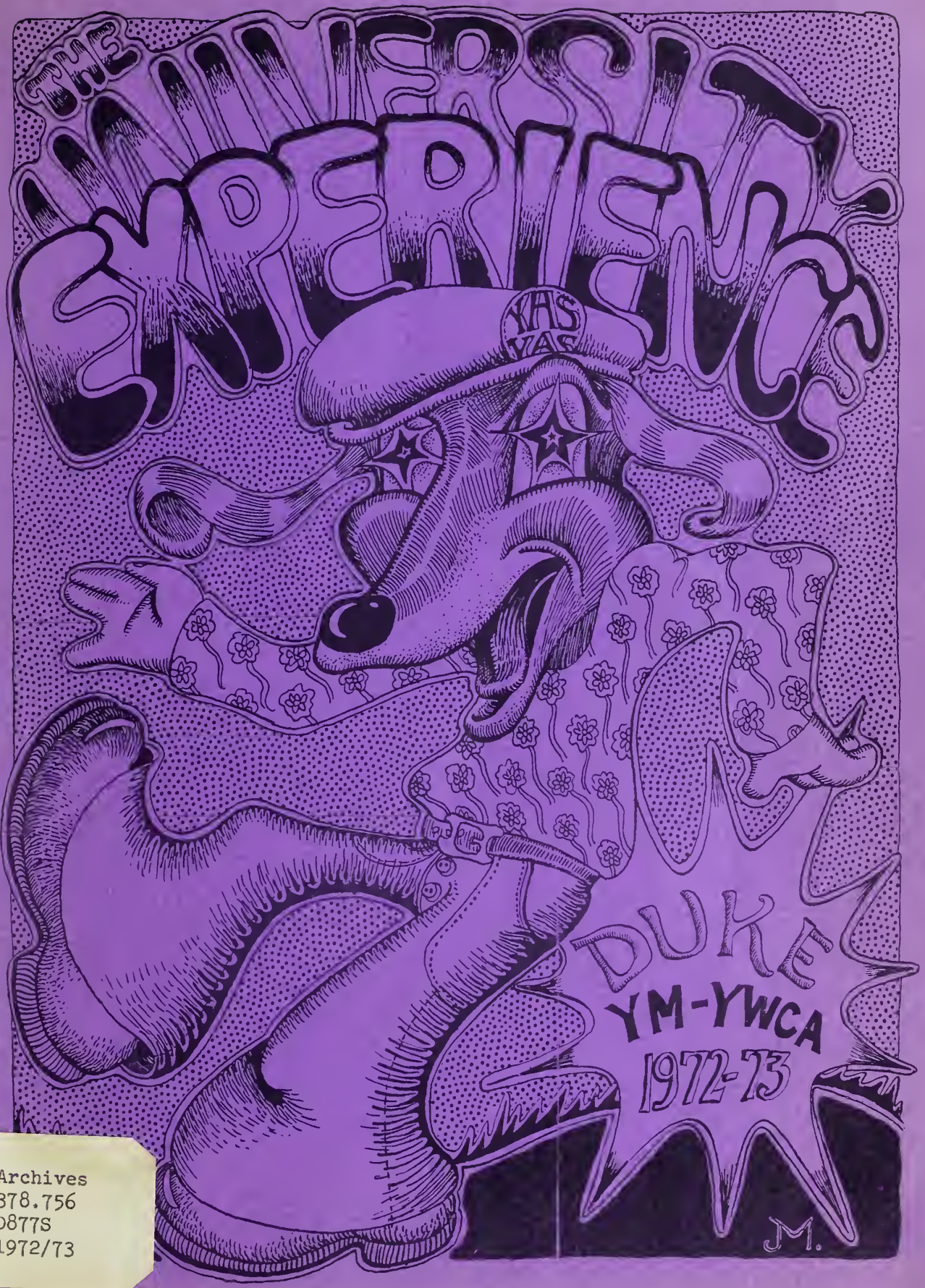

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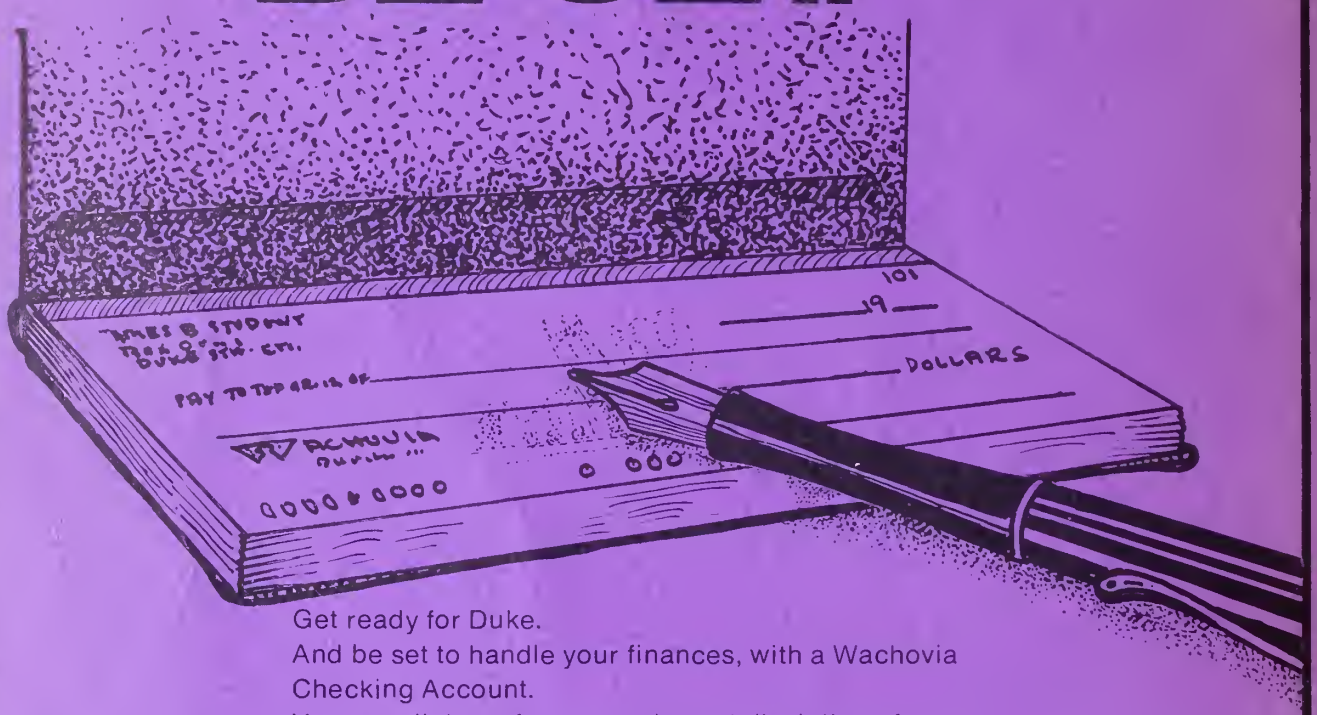

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A Student Perspective

1972-73

Duke YM-YWCA

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Duke University

You are one of the fourteen hundred people who, by choice or default, will be entering Duke University for the first time this fall. Many things about Duke may have attracted you—the high academic reputation, the beauty of the campus, the reputation of its athletic program, its location, etc.—but whatever the reason, you will soon become involved in a relationship which will change and define your life, with permanent effects. Your university experience is by definition a unique phenomenon, and this booklet can not begin to describe or predict it for you.

A book which purports to describe or even suggest certain aspects of "the university experience" may be entirely futile, due to the subjective nature of experiencing. Ultimately it can only communicate, from individual and collective experience, aspects of the university which have either directly or indirectly influenced our growth as human beings and deepened our understandings of ourselves as individuals and as social beings. Beyond this, however, we admittedly set our immediate goal in this booklet not as communication of the status quo, i.e. a description of Duke and university life in general; we desire beyond this to stimulate you to think, and subsequently to act, upon issues and situations which face us as students.

First of all, an understanding of the institution which you are now a part of is necessary for effective action. The uniqueness or "personality" of an institution is largely determined by its historical development, and Duke's development, like that of many private universities, stems from the development of a man and his fortune.

Although what is now Duke University traces its heritage to a Methodist normal school established in 1838, and as Trinity College possessed a highly-respectable reputation and a relatively cosmopolitan atmosphere by the 1920's, the actual founding of Duke University did not occur until 1924, when James Buchanan ("Buck") Duke made Trinity College the primary benefactor of his endowment, whose capital came from the Duke-owned, Durham-based American Tobacco Corporation. Rumor has it that Trinity

was not Duke's original choice: he first offered his money to Princeton with the stipulation that it change its name to Princeton-Duke. True or not, the architectural similarities between the two schools are remarkable.

After Duke's death, W. J. Cash, writing for the *American Mercury,* analyzed the motives of Duke's endeavor:

"The late Buck Duke's immediate aim in pouring out his millions to transform an obscure Methodist college in a North Carolina mill-town into the university which now bears his name was simplicity itself. What he wanted was a Babbit factory—a mill for grinding out go-get-'em boys in the wholesale and undeviating fashion in which his Chesterfield plant across the way ground out cigarettes . . . . What he had in mind in the long road was Profits, and to the end of Profits, the preservation of the status quo."

When the newly-built Duke University opened its doors in 1930, a feature in *The Nation* speculated on the prospects:

". . . Duke started to build his university at the wrong end. He was distressed because North Carolina had no great school: he did not discover the reason for this lack. He assumed that it was a lack of money—and of money he knew he had plenty . . . (but) if North Carolina had no great university, it might have been that she had no desire for one. Now that one has been wished on her, it remains to be seen what she will do with it."

Unfortunately, the beautiful but absurdly anachronistic Gothic edifices which mushroomed out of the red clay and pine forests of Durham County gave to Trinity College the illusion and facade of a great university without the necessary concomitant development of a change in philosophy and operation. Naturally, changes of self-identity do not, like buildings, arise overnight. In spite of the additions of graduate schools in medicine, law, divinity, and arts and sciences, the influence of the man whom Cash described as "a red-headed shambling Methodist-jake out of Orange County, North Carolina" dominated the attitudes of those men whose job it was to direct Duke in its infant years. Objectively, one can extend this analogy by admitting that Duke even today is an "adolescent" university. Cash, after discussing the eccentricities of the personalities of the formative institution, concluded: " . . . At this moment, indeed, and for all its liberal activities of some of its professors, it may be said that (Duke) is not a potent engine for anything. (In spite of money and plant). Duke is still without the focus, the sense of direction, which is the *sine qua non* of a great university."

Directionlessness, ambiguity, and myriad contradictions between aspirations and actualities—these characteristics make it impossible to define or categorize Duke. Duke can not be labelled as "liberal," "conservative," "scholarly," "country-club," or "jockish," for it is all of these things simultaneously. A recently published guide for prospective students published by the *Yale Daily News* stated that Duke deserves the reputation "The Harvard of the South" and predicted that Duke will soon be among the nation's very best schools; the sportswriters in the North Carolina press affectionately refer to "Dook" and "the team from Methodist flats." Both images and many in-between are widely held and have their bases in fact.

This problem of ambiguity is largely one of image and reality. Duke, to counter its adolescence, has always had a compensatory fetish for tradition and old age. At the time when the new campus was built in the late twenties, steps and walks were made of soft stone in a deliberate effort to facilitate an appearance of mellowed age. But Duke's attempts to project itself as an Ivy League institution are constantly hampered by the necessity (i.e. economics and public support) of maintaining somewhat stifling ties with the surrounding region, where tobacco—not ivy—is the predominant leaf.

About fifteen years ago the university decided to make the student body a truly national one, and as a result only forty percent of undergraduates at Duke are from the South. The faculty is increasingly brought from non-Southern universities. As a result, fewer members of the university community have interests in the community or even the region, and the public image of Duke is one frequently of snobbery and aloofness.

The Board of Trustees and the administration, once predominantly regional in outlook, have also become more diversified and subsequently more liberal, although there is definitely an "Old Guard" which is composed of Southern industrialists, alumni and Methodist churchmen. Something of an ideological split may have become most fully realized in the early sixties with the issue of integration. The liberals "won," but perhaps only because they knew what was in the wind. The small percentage of blacks at Duke is due not primarily to university prejudice in admissions, but to an understandable reluctance of blacks to apply to Duke.

It is safe to say that the liberal element of the Board is in full power now, and there is no better proof of this than the man whom they hired three years ago to be Duke's sixth President: Terry Sanford. The appointment of Sanford—who is first and foremost a politician—marked the beginning of a trend in American higher education which has recently been followed by Harvard, Columbia and Stanford. The pragmatic man has become more valuable than the scholar in the eyes of many Boards of Trustees, who have become alarmed at the decreasing confidence which the American public places in higher education. With full knowledge of his political ambitions, Sanford was hired because he would focus national attention on the university, rebuild the university's image in the state (of which he was formerly governor), please both the alumni, parents, and all but the most radical students, and boost financial support from government, private and alumni sources. In short, Sanford is a bonanza for the university from a practical point of view. Many persons see Sanford's presidency as giving Duke the sense of direction which has eluded it. But if Duke is being used as a power base, the university will suffer in the long run.

Duke the institution is a complex and intriguing structure reflecting both social pressures and domineering personalities. And although there will be many times when you will be forced into relating to Duke institutionally, ideally Duke is not a structure but an environment in which

you will grow personally, socially, politically and intellectually during the next several years. For this reason we will attempt to describe what you may encounter in the way of students, faculty, courses, and—most importantly—opportunities for involvement and self-expression.

As a result of the ambiguity of the university itself, one can not stereotype "the" Duke student, professor or administrator. To do so would be both dehumanizing and inaccurate. Yet, taken as groups there are some generalizations that can be made. Duke students are all intelligent. Some are brilliant. A few are creative and independent thinkers. Creativity and/or intellectual curiosity, however, often seem to occur in spite of the predominant campus atmosphere. Many students are satisfied with a dichotomy of schoolwork and social life, with little attempt to integrate what you have "learned" with what you do or are. Considerable effort is necessary if you wish to extend your educational process beyond the classrooms and libraries. Admittedly, it is becoming easier to do. (See article on academics).

Most Duke students are less ambitious than their counterparts at Princeton, Yale, Radcliffe or Smith. This used to be particularly true of many of Duke's women students, but this is changing as more and more women develop a sense of self-identity, ambitions and goals not determined by male expectations and roles. Excessive ambition is not necessarily a trait to be proud of, and Duke is perhaps a more human place because it is not a school whose image forces the student into constant competition. This is not to say that competition does not exist, but that you can choose not to play that game so seriously.

Politically, Duke's student body—like most these days—is relatively nonactive. Thinking and discussion here reflect a broad spectrum of views, from apathetic defense of the status quo to the frustration and withdrawal of former activists. There are very few ideological radicals, and only several hundred people who are consistent left-oriented activists. Political/social action organizations are small and short-lived, primarily because activism at Duke in the past has been oriented and mobilized around specific issues. There is very little sustained "movement" or "struggle" on campus; even organized "consciousness-raising" groups have difficulty sustaining themselves.

A significant contributing factor to this situation is the tendency of those who are politically aware and/or active to move off campus, leaving both residential campuses with an atmosphere of tranquil studiousness during the week and traditional, Joe College social life on weekends. This is partly due to the strong influence of house affiliation, whether it be Greek or an "independent" house. Men and women are often identified primarily by their affiliation—as if to know whether she is a Tri-Delt or an Aycock woman, a Phi Delt or York House man told you alot about her/his personality. *Time* magazine, commemorating the university's twenty-fifth birthday (1949), described the social life:

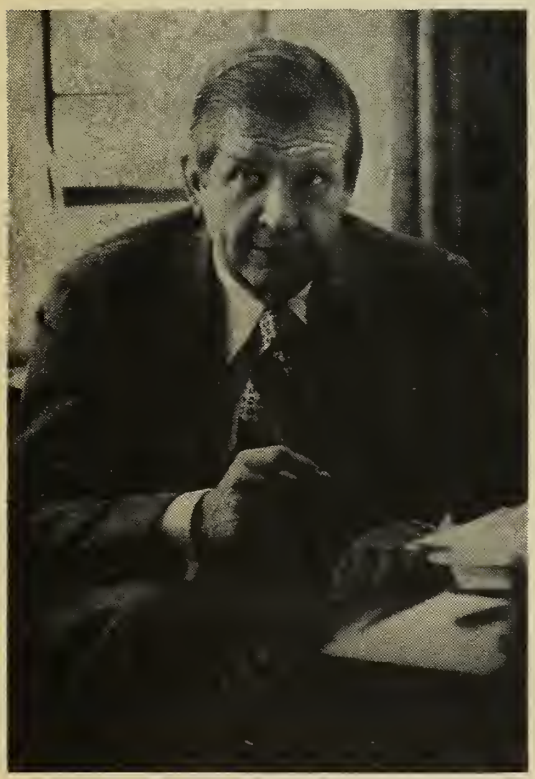
"The first students included an over-large share of well-heeled Joe Colleges who wore bright yellow slickers, drove fast roadsters, drank corn liquor and splurged their allowances on the co-eds of the old Trinity campus." The particulars may have changed slightly, but a substantial number of students are definitely satisfied with traditional patterns of social life.

For a Southern student body, Duke students are quite sophisticated—not affected, but the natural sophistication acquired through economic affluence, well-developed talents, interests and intelligence, social and sexual ease, and broad cultural experiences. This is supplemented by geographical diversity unmatched by most other major universities. Approximately forty percent of Duke undergraduates are from the South, with a third coming from the Northeast, a fifth from the Midwest and the remainder from the West Coast and abroad. A majority are from suburban environments and live within the metropolitan areas of the nation's largest cities. There are as many students from the metropolitan areas of Washington or New York as there are from the North Carolina Piedmont. Other large sources of the student body are Atlanta, Baltimore, Philadelphia, southern Florida, Chicago and Boston.

One of the biggest mistakes a new student can make is to form pre-conceptions of Southerners or Northerners before he gets here. Many Northern students choose Duke *because* it is relatively traditional, quiet, and has a big athletic program, while Southerners often choose Duke believing it to be the most progressive, cosmopolitan, academically excellent school in the South. Greeks attract at least as many, if not more, members from the North, and Southerners are generally leaders in political activity, student government, and various study and consciousness-raising groups. Durham itself, being among the least progressive of Southern cities, will freak all of you out at first, not just those of you from the North.

Many parts of this brief introduction to Duke have been of a critical nature. We would like to say, however, that most criticisms of Duke are actually criticisms of most American universities and of American society generally. There will be more criticism of Duke in other articles, and we do not apologize for criticizing Duke and Duke students where we feel them to be complacent participants in actions or non-action which perpetuates practices or attitudes which hinder the growing movement for political, institutional, cultural change and individual and social liberation. At the same time, we will try to help you survive oppressive and irrelevant situations and introduce you to some new ways of thinking, relating to others, learning, and living. Duke is not UC-B, Michigan or Columbia; Durham is worlds away from Berkeley, Ann Arbor and Morningside Heights. But more and more people are doing things in a very positive way; people are reading and thinking more and doing serious analyzing; more questions are asked, more people are liberating themselves from roles which no longer provide meaning for them; people are struggling for control over their educations and their styles of life. Duke is all of the things described above; it is more things equally. But most of all: Duke IS changing. And we want you to be a part of that change with us.

—*Rob Melton*



Who Rules Duke:
University Bureaucracy and the Struggle for Student Power

As everyone knows, the most important and powerful figure at Duke is our own ex-Pfc. Wintergreen, straight-out-of-*Catch 22*, Chris Mimms. Ms. Mimms is succinctly listed in the Duke phone book as "Executive Assistant to the President." There is a rumor about, however, (since one rarely gets by her to see the President) that Ms. Mimms herself is secretly President Sanford. This is as yet unsubstantiated.

Actually there is no question of who rules Duke, despite the incredible ethereal hierarchy which composes The Administration. All the reins of power lie in the hands of one man, the former governor of North Carolina and—as of this writing—a dark, dark horse candidate for President of the United States: Terry Sanford. Do not be fooled by the Board of Trustees and their celebrated once-in-a-while meetings. Since Sanford took office several years ago the trustees have been phased out of more and more policy decisions. The board has yet to contradict a major Sanford decision.

There have often been complaints voiced by faculty and students that Sanford fancies himself to be not only president of the university, but dean of undergraduates as well. His famous "cohabitation letter" to parents and students in which he assured parents that Duke would not become a den of sexual iniquity is not too far in the past for upperclassmen to remember quite vividly. Sanford cares about undergraduate education and about its advancement at Duke. He interprets his duty to undergraduates as including the responsibility to regulate their social lives to conform to the standards which parents and alumni demand. Sanford maintains that he does not care to interfere with the lifestyles of Duke students, but that public pressures forces him to uphold his stand against dormitory autonomy in determining social regulations. So if you women are wondering why you have dormitory regulations which men do not have, you can blame it on Sanford's perception of his duties as president of Duke University.

President Sanford spends much of his time away from Duke campaigning to be President of the United States, raising money for Duke, etc. This latter function is one he performs well. Duke is financially in as good or better shape as almost any other private university of its size and stature in America.

But while the President is away, the mice will play. At Duke there is an involved hierarchy of mice. The Board of Trustees are the legal governing board of the university. Currently their primary function is performed by a few of the more active and interested trustees who serve on the small executive committee of the board or are active on the board's sub-committees. This primary function is one of review and approval of university actions, especially in the area of finances. The Sanford administration initiates and prepares action and the board reviews and ultimately approves the action.

The board members serve another function, one that is not tied officially to their duties as Trustees. This service is the provision of contacts in the financial world. The board is largely made up of businessmen (and a tiny percentage of women) who often donate large sums to the university but more often serve as contacts to business foundations around the country. There is overlapping membership on the university board of trustees and the board of trustees of the Duke Endowment, for example, as well as many of the nations's largest corporations.

On a direct level under Sanford, we have the most powerful of the mice. First comes the group known appropriately enough as "The Troika." Perhaps the most powerful man at Duke next to Sanford is one member of the Troika, Vice-president for Business and Finance, Charles Huestis. Mr. Huestis is a very likeable person who prefers to be called "Chuck" by his subordinates. He is an ardent conservationist and a former finance man at Hughes Aircraft before coming to Duke. But don't let this friendly, exotic exterior fool you, Huestis holds the purse strings at Duke in his vise-like grip. His financial management skills have helped keep Duke out of debt; but there are many segments of the university who feel that the business and finance office determines too many university policies which should be community decisions. Money talks at Duke and Huestis controls the money. One example of power-by-money which freshmen may be most acutely aware is the decision to expand enrollment in recent years to take in more tuition funds for the university, with severe overcrowding in (especially) men's dormitories. The leasing of new apartments has not alleviated this situation, and as a consequence the university is packing three students into rooms formerly doubles, and many singles are now doubles. So when you feel somewhat crowded and unable to get privacy, sleep or any studying done in your room this year, you should gripe a little about the university's financial priorities.

The second member of the Troika and the highest officer under the president concerned with the internal affairs of the university is Chancellor John O. Blackburn. Dr. Blackburn has come up through the ranks of the economics department and the provost's position to take over recently as university Chancellor. Blackburn, in his quiet, rational way is one of Sanford's most influential advisers.

The final member of the Troika is newly-chosen Provost Frederic Cleaveland, who is the highest academic officer in the university. Cleaveland is dedicated to imaginative planning for undergraduate education at Duke. In the opinion of many students he is the undergraduate's best hope in upper-administration echelons dominated largely by people oriented towards research and graduate education. Cleaveland has not had sufficient time to prove his worth to undergraduates, but at least his heart is in the right place so far. Hopefully, Provost Cleaveland can speed up his day-to-day administrative decisions from their slow pace during the formation of the new Trinity College of Arts and Sciences.

Somewhere in limbo in the highest administration circles is the mysterious A. Kenneth Pye, formerly dean of the law school and chancellor of the university, who resigned to take on his current duties as University Counsel, i.e. legal liason. His power and influence, however, obviously go far beyond that. He is a devastating speaker and can martial his facts and his logical mind to obliterate many an opponent in debate. An example of this power is Pye's recently assembled report on the Duke University Athletic Association (DUAA), whose status quo conclusions have gone virtually unchallenged despite the misgivings on the part of many members of the university community concerning the huge DUAA financial deficit. Pye is definitely one of the few people in the upper administration who does not fear change, and in this respect he is on the side of students. Incidentally, Pye was one of the key people in jailing Jimmy Hoffa several years ago.

By the way, you might note that thus far into the power structure I have yet to mention a woman or a black. This is not an omission on my part, I assure you.

Below the top administration is another important group of people. There are several whose activities greatly, if often indirectly, affect students. Dr. William Anlyan, Vice-president for Medical Affairs, heads the Duke University Medical Center, which is the tail which wags the university dog in terms of finances. At Duke, the medical center is almost never denied what it wants. In addition to the medical school, the undergraduates compete with the Graduate School and the other professional schools for funds. It is an acknowledged fact that undergraduates pay more money per person than they cost to educate and that graduates pay less money than they cost to educate. So you're getting ripped off—royally.

The undergraduates' primary advocate in all this mess is the brand new dean of the brand new Trinity College for Arts and Sciences, Robert Krueger. Krueger just entered office in July. The not-so-new "New Curriculum" is a result of a study headed by Krueger, and most of the academic reforms at Duke in the past five years have had his mark on them. He has fought for loosening course requirements, increased small group learning experiences, upgrading the advising system, liberalizing the grading system, etc.

Regarded as somewhat of a maverick by some research-oriented senior professors, Krueger is beginning reorganization of the newly-formed Trinity College with many ideas to improve undergraduate education. His success will largely depend on how much he threatens the faculty's big guns, how much support he receives from Sanford and Cleaveland, and how much budgetary control he can accumulate over the present situation, which finds academic budgeting primarily in the hands of the friends of research and the graduate schools.

As of this writing Krueger's Associate Dean has not been chosen. Hopefully this position, which will be responsible for the day-to-day operation of the college, will be a woman.

Other administrators who you may have to deal with will include Harold Wallace, the first person to fill the newly-created post of Dean of Black Affairs; William Griffith, Dean of Student Affairs, who is responsible for the student activities office, cultural affairs and the University Union; and Dean Richard Cox who holds the unenviable positions charged with residential matters. Never forget that the secretaries to most of these men hold very tangible power in terms of what does and does not get the deans' immediate attention.

The faculty's institutional power rests in its vested right to make decisions on all academic matters. The Undergraduate Faculty Council of Arts and Sciences is the faculty deliberative body which makes all curricular decisions. But more important than this group is the system of departmental organizations. Academic departments are, with few exceptions, organized in hierarchies. The chairman of each department often has great clout in determining important decisions such as individual salary recommendations. Tenure and promotion decisions, often based on scholarly work rather than teaching skill (despite some faculty claims to the contrary), are made in most departments by those professors who have already attained the rank to which the person whose case they are judging aspires. It's a closed, secretive and powerful system.

In contrast to the faculty, for many years the non-academic employees at Duke have had very little power (and very little pay as a result). Recently, after many months of organizing, the university's maintenance workers voted overwhelmingly to unionize and their first contract with the university is currently being negotiated. Unionization of other university and hospital employees is currently up in the air with action expected very soon despite the administration's stalling attempts. For the first time Duke's workers could gain some real bargaining power and end many of the university's plantation practices.

At long last we have arrived at the bottom of the list in terms of power. Representing students as a unified voice is the Associated Students of Duke University (ASDU). ASDU's legislature makes student government policy which the elected executives seek to implement. ASDU has a $151,000 budget which funds the publications, all student organizations, the North Carolina Public Interest Research Group, WDBS, freshman orientation and many, many other activities authorized by the legislature. In recent years ASDU's power has increased significantly to the point where there are now students serving as full members of all university committees and all subcommittees of the Undergraduate Faculty Council. There are student members of Board of Trustees sub-committees and one student member of the Board of Trustees itself. In areas of major significance to students such as residential life and dormitory social autonomy, students make up half of the deliberating policy bodies.

ASDU's philosophy is that students must determine the decisions that primarily affect their lives. Decisions at Duke must be community decisions, not policy formed by a benign despot. *The Chronicle,* Duke's daily newspaper, forms the other major component of student power at Duke. Together, ASDU and *The Chronicle* have considerable influence on many university decisions. At present this influence is becoming more structuralized and thus more permanent. Do not be deluded, however, into supposing that Terry Sanford plans to give any real power to Duke students for which they are not willing to agitate. If you want to help affect change at Duke you can work for ASDU or *The Chronicle.* Other possibilities are the Association of African Students if you are black or the YM-YWCA if you are interested in social change, peace action, alternative lifestyles, etc. Departmental student unions and the Engineering and Nursing Student Governments deserve support to increase the effect they have on bettering your education at Duke.

Sometimes the mice will play even when the President is not away. That's when the fun starts. Former slave Frederick Douglass said it: "Those who profess to love freedom and yet deprecate agitation are men who want crops without ploughing. The struggle may be a moral one, or it may be physical. But it must be a struggle. Power concedes nothing without a demand. It never did and it never will."

* * *

I wish now to examine the current status of ASDU and student power at Duke and to recommend ways in which students can operate to increase their power role in the government of the university. I make the ideological assumption that it is the right of all people to have direct, substantive power over the decisions which affect their lives. The goal of Duke students should therefore be to insure their own self-government in affairs which concern them alone, and to insure that students have powers commensurate with their numbers and with the degree to which they are affected over policy decisions governing more than one university-related group (students, non-academic employees, faculty, administrators, Durham citizens, etc.)

My second assumption is that the administration is a group of people hired by students to facilitate the realization of students' own education goals. Administrators should act as executors of the students' own educational goals. Obviously the above statements are simplistic. The large number of administrators and faculty members should have a voice in university governance. But the university is made by and for students with

administrators and faculty to serve them. The Duke Endowment is the main employer of faculty and administrators, and it is established primarily to educate students. Obviously administrative stability and faculty research to advance the quest for knowledge is valuable to Duke, but they are only valuable assets as far as they contribute to the education of students. Students must firmly assert their rightful place in the university community.

The present situation is that ASDU has gone a long, long way in achieving what should be the first goal of any student government. This goal is the formalization of permanent input by students into the organs of university governance. This must be the first goal because without this formalized permanent input the administration, which has a tremendous advantage because of its stability (as opposed to the transitory nature of the student body) can deal with one year's students' demands on a certain issue and then completely regain what they conceded in the next year or two when the students who fought for the concessions are gone. With this formalized student representation on all committees of the university, ASDU can serve as a watchdog on the university's actions. Also, this type of representation means that when a problem arises or an issue comes to the fore ASDU will not have to dream up an *ad hoc* group to deal with the problem or issue but will already have administration-recognized people in all key places to deal with the issue.

The formalization of student representation insures communication of the students' legitimate wants and needs to the "proper" decision-making body. Yet now arises the real question of student government which has never been answered adequately by any student government. The question is: Now that the administration has allowed us to formally and permanently communicate with them, how are we going to get some of the real power from them and thus become a real government? Up to this point we are only telling the administration—albeit very loudly—what we think. But they still hold the majority on all the committees and have the right to approve or disapprove of any committee decisions. They hold all the power and make all the decisions with only minimal input from us. Anything that goes according to our wishes is appeasement by the administration and serves only to co-opt students.

How can this situation be changed? How can ASDU get any power and how can it ever get to be more than a service organization and a communicator of student gripes? Can ASDU get power and really become a government?

The major problem with this is a psychological one. That is, the vast majority of students accept the administration as their legitimate government and the thought that the administration should not be making policies for us has not even crossed the minds of many students. Above all, most students do not think in terms of ASDU as a legitimate alternative government to the administration, which is in fact what such slogans as "the right of students to determine the policies which govern their lives" mean. Thus to make ASDU a legitimate government it is necessary to get the students educated, to raise the consciousness of the students politically.

Government ceases to be legitimate when the people who previously accepted its authority refuse to see it as legitimate. It will take years of concerted action to make Duke students aware of their won potential for self-government. This is because of the transitory nature of the student body. People come here to get a diploma or an education and then to get out into the real world. Since students get along relatively well here under a somewhat benign dictatorship of the administration, they are not interested in jeopardizing their grades or their isolated, unconcerned happiness by doing something as unorthodox or as hard as refusing to recognize the administration as the legitimate Duke government. Yet this is what student government implies and what it demands from students when it attempts to gain power. Even the most ardent advocates of student power find it nearly impossible to make this leap of consciousness. Do students feel that ASDU and not the administration is the legitimate government at Duke? An affirmative answer to this question is what a student government's demand for power implies, and the students' unwillingness to make this affirmative answer is what dooms student government to being a service and communications organization.

Unless there is real progress in educational reform evinced by students' current participation in university governing structures then the consciousness-raising campaign will fail. The student body must see the results of student power now in order to realize the implications of full student power. This, therefore, is the object of participating in the current limited manner on university governing bodies.

In the struggle for power within the university the students must ally with the administration to break into departmental governance structures. At other times the students must ally with the faculty in forcing policy on the administration. The latter alliance should be most fruitful for students in the long run. The faculty has considerable power in the university and on many issues faculty members agree with ASDU policy which opposes the administration line. Capitalizing on these issues and on its current increasing formal ties with the UFC, ASDU should move to cement increasing formal ties with the UFC sub-committees and to formalize relationships between the entire UFC assembly and the ASDU legislature.

Students need a dramatic cause around which they can coalesce. This must be a cause which students feel strongly about and which they feel is being threatened by the administration. A confrontation between students and administrators on one issue could bring students together behind ASDU, which they would recognize as a legitimate government on at least this one issue and possibly on others in the future. At Duke the one cause which could inspire students to fight the administration is the right of dormitory social autonomy. Here a vast majority of students stand firmly against the repressive administration. Students are prepared to fight for their own autonomy in social regulations.

The scenario for the next year(s) at Duke is a complex one:

1) The students should get a formal agreement with

Sanford to include students on all university committees.

2) The students should publicly pressure departments and support majors' unions to gain substantive student power in departmental governance.

3) The students should wage a propaganda campaign backed by real reform accomplishments by students to augment student conceptualization of ASDU as a legitimate government.

4) Student representatives on university committees should agitate for educational reforms but should keep uppermost in their minds the final student goal of true self-government.

5) Students on university committees should maintain their full equality as members and should seek to change the semantics of the university to more accurately reflect the composition of the groups to whom the real power in the university should belong.

6) Students should seek more formal ties with the UFC to form a bicameral academic policy-making group. An alliance should also be sought with the university's nonacademic employees with the purpose of forming a University Senate to govern Duke.

7) Students should seize on the ideal issue of dormitory autonomy in social regulations and seek to form a unified front and dramatically confront the administration on this issue. A success on this problem could help make student government a legitimate one in students' eyes.

It is unfortunate that in the past, freshmen and transfer students do not get involved in university governance. This is due perhaps to higher academic pressure (largely imaginary) or adjustment problems. Yet, freshmen and transfer students are among the most oppressed groups, especially relating to housing conditions, academic requirements and social regulations. More than ever, it is essential that students become involved as early as possible, so that student representatives have as many years of experience and expertise as possible. ASDU urges all of you to become involved in the struggle for student self-governance. Drop by our offices, 104 West Union, to talk and share ideas as soon as you can.

—Steve Schewel is President of the Associated Students of Duke University

Getting Educated at Duke

Many definitions of a university have been offered, reflecting differing public conceptions and indeed the many social functions that universities take upon themselves. Although the purist definition of "a community of scholars" is still ascribed to, the university funds and supports many programs (athletics, housing, health care, entertainment, public relations, etc.) which, when they are given too much importance, usurp the place of education as the university's top priority. (How many of you knew of Duke's academic programs before you knew of its basketball team?)

The traditional concept of education is built on three component parts: the learner, the teacher, and the "subject" taught. Of the first component, which is you, we can only describe statistically: you have SAT scores of around 1300, you were in the top ten percent of your class, you are destined for graduate or professional study. We can not deduce from statistics, however, the priority you will give to education as a part of your university experience, whether you will be satisfied with limiting your education to the classroom situation, or in fact if your educational philosophy will be fulfilled by the teacher-student-subject schema. But more about that later.

The curriculum

The Duke curriculum, like the university itself, is designed for the scholar and pre-professional. Emphasis is on conservatively defined "respectable" professions, e.g. medicine, law, teaching, the ministry, business administration. Training in fields such as journalism, film-making, dramatics, social work, etc. are not offered. Studio courses in art and music are given only half the credit of other courses, and courses designed to train you for activities which are personally fulfilling and educational but not "scholarly"—like photography, contemporary arts and social theory, human sexuality, etc.—are not offered.

As far as requirements go, Duke is better than most schools. There are no specific courses required except for English 1 and a year of P.E. There are "divisional" requirements which mean that you must take certain courses outside your major field. You must also take a certain number of small discussion sections or independent study projects. In most cases, you are free to choose what these will be. The department you major in, however, will have certain requirements.

Interdisciplinary study is becoming more academically respectable; at Duke, however, this means that your selection of courses are related. There are very few individual courses of an interdisciplinary nature, since most departments see their approach to a subject the only valid one. Furthermore, to synthesize the content of your courses—i.e., to erase the abstract categorizations of knowledge as "subjects" and "units"—is a process which you must do on your own. The opportunity to do this within the context of any one course is rare.

The faculty

The most important group of people, other than the rest of the student body, which each student must deal with is the faculty.

Duke's faculty, you may have heard, is among the most highly paid in the country. This means there are many fine scholars on the faculty who are experts in their fields, and they have published enough to prove it.

Several caveats should immediately be mentioned. The first is that while faculty salaries remain high, Duke's relative position has been sinking in the last few years. This is especially important because according to surveys, the South is the least attractive area of the country to academicians. Many don't even consider Duke because it is in the South, and those who do must be compensated by higher salaries. When salaries lag, it becomes harder to attract the "best" people.

But disregarding this, and assuming we still attract some of the "best" professors what does the word "best" mean, and who defines it? "Best" means who publishes, lectures, consults the most. Those who define it are the practitioners themselves, perhaps caught in a web of status-seeking they did not spin, but determined nonetheless to succeed by the publish-or-perish standard.

So just because Duke may have on its faculty some of the BEST PROFESSORS in the business (I use that word deliberately) there is no reason to necessarily assume that it has many of the best EDUCATORS, the best TEACHERS. Indeed, many students feel it does not, and that furthermore a large proportion of the better teachers have departed recently for more pedagogically congenial surroundings. Teaching and publishing are neither necessarily mutually exclusive nor complementary. They can be obtained in satisfactory blends which leave everybody content. But it seems that very few of those talented individuals who can both publish significantly and teach inspiringly, are attracted to or remain at Duke.

At the risk of overgeneralizing, can anything be said about the characteristics of those who *do* stay here, the tenured professors who hold the majority of faculty positions and almost all the power on faculty councils? Time and again, collectively and individually, Duke professors have shown some remarkably identifiable traits:

They are conservative. Tradition and precedent are much more important than substance and possibilities. Anything which has been done before is automatically justified and probably proper. Anything which is new must obtain exhaustive justification, no matter how obvious or trivial. And even then, many will remain sceptical. This is in marked contrast to faculties at some schools, where the bias is toward flexibility and experimentation, instead of stability and continuity.

They are cautious. Some would say timid, or scared-uptight. Change is not only frowned upon—many seem to truly personally *fear* it. Things such as student participation in departmental decision-making, or halting classes for a day to discuss the war—things now taken for granted at most other selective private universities—are decisively frowned upon by most senior faculty members. Opposed not with solid, rational argument, but with rhetorical slogans such as "academic freedom" or "politicizing the university." When bringing about change seems agonizingly slow here, this is one of the prime reasons.

They are removed from the swirling current of the real world. Look around. The school is in the middle of an unreal forest. Most faculty members live in the same forest. We are, for better or worse, located in a state rather far removed from the cutting edge of important national and international events. This is bound to have its effect on those who make their careers here. They are liable to become more and more removed from what is going on out there beyond the forest. Furthermore, the fact that people are willing to allow this to happen to themselves says something about their personalities—that these are likely to be the professors who see the university as an ivory tower. This vision, many students feel, is increasingly outdated. But Duke is like the ultimate ivory tower.

Our faculty members are not evil, or ignorant, or uncaring. It's just that Duke has tended to attract over the years a certain kind of academic who sees the university and its constituents in ways which many students are beginning to question. For students, the most important consequence of this view-point is the neglect of students' needs—i.e. good teaching, etc. For teachers, especially younger ones who want to teach well and be involved in the community as a whole, the consequence is a pressure to conform and a stultifying atmosphere which ultimately

causes them to leave.

Perhaps some practical advice is in order, as these consequences do filter down to affect every student's academic experience, regardless of his interest in Duke's problems or his political stance on them. First, to the greatest extent possible within your academic program, take *teachers* not courses. No matter how good a course sounds in the catalog, a lousy teacher will butcher it. And no matter how dull or unrelated to your fields of interest a course sounds, a good teacher (there are still some around) will make it worthwhile.

When in doubt, it is probably safer in general to take a younger teacher over an older one. But there are many exceptions to this rule of thumb. Ask around before registering. Don't blindly sign up for a course and a teacher—you'll often regret it. If you don't get into a section which you really wanted, go speak with the teacher, and tell him frankly that you heard he is a good teacher and you would really like to take his course. He may be complimented enough to let you in; it can't hurt to try. If you are being significantly restricted by some academic requirement or prerequisite, go see your dean. It's an open secret which many never learn, that you often get around some of these things.

More suggestions

There are several things you can do (and not do) to make your education at Duke more enjoyable and meaningful. Don't start off your first semester thinking you have to take low-level, introductory courses or that you should get all your requirements out of the way first. To do so might make your first year so boring (and difficult) that you would be turned off before you had the chance to take some decent courses. (This should not be taken to mean that all introductory courses are bad; often they're the best in that department.) Instead, try to take one course each semester your freshman year that excites you or is new to you. But always be sure to ask around about the prof, because even the greatest topic or syllabus can be a real pain if taught by a prof who either doesn't give a damn about you or has a repulsive personality or a stagnant mind.

Once you have found professors you respect, make efforts to meet them out of class. Even the most sensitive professor often waits for students to take the initiative. Many professors will take time for a break with you, and many can be easily engaged in several hours of fascinating conversation. If you can initiate this kind of personal relationship, and if his field interests you, design a semester's independent study with him. Do not let anyone tell you freshmen can't do independent study—if a department refuses permission, make lots of noise. Students must not stand by passively and take shit from bureaucrats. It's your $20,000 that's paying his salary.

Courses which are not taken for divisional or major requirements may be taken pass/fail. If a course looks like it has lots of absurd little quizzes or doesn't particularly inspire you, this is your option.

Organize half-credit courses in your living group. If there are a group of you who wish to organize student-designed courses on a topic which is not offered in the curriculum, this can be done with some work. Find a professor who is interested in the topic and will sponsor the course. With his or her support, the department will probably approve it. Be sure to start organizing this a month or so before the end of the preceding semester. House courses are also a way to get to know people in your house on an intellectual level. One dorm last year had at least ten different courses. Topics of some recent house courses have been the film as art form, the Chinese Cultural Revolution, Sex Roles and Socialization, Science Fiction, Alternative Life-Styles, the pscyhology of the late adolescent period, the evolution of rock-n-roll.

There is a Free University which is struggling to establish itself. Begun last year, the lack of participation kept it from becoming as successful as it could be. Sponsored by ASDU, the Free University is completely student-initiated. "Courses" last year were on Astrology, technocracy and the arts, institutional racism, sexism, and a training-course for draft counseling.

Take advantage of the many lectures, conferences, major speakers and cultural activities which Duke offers. Many of you may think that because Duke is in a culturally "hostile" location, you may as well forget about "enrichment." Actually, because of the geographical handicap, the university and individual departments make considerable effort to alleviate this situation.

Take advantage of the reciprocal agreement with the University of North Carolina at Chapel Hill. UNC-CH, which in many respects is superior to Duke, offers advanced programs in many areas in which Duke offers little or nothing, especially in the fields of drama, journalism, social work, communications, comparative literature. Generally, Chapel Hill is stronger in the fine arts and the humanities, while Duke has traditionally emphasized the sciences and social sciences. Duke students may take one course each semester at UNC-CH.

Many campus organizations have regular meetings devoted to study and discussion. The YM-YWCA has frequent conferences on such topics as Latin America, Vocations for Social Change, Native Americans ("Indians"), and Nonviolence. There are men's and women's groups devoted to struggling with sexism. The Institute for Nonviolent Study and Action has regular meetings. There is an active Public Interest Research Group (PIRG). Both ASDU and the Duke University Union have committees which are involved in research, discussion and planning. The North Carolina Socialist Union has a study section, and working for the *Chronicle* can be a very educational experience.

Some people make the unfortunate mistake of never distinguishing between getting an education and training to become a professional scholar. Many people who come out of Duke Phi Beta Kappa have spent hours pouring over books, tracing original sources, writing research papers which are little more than a collection of opinions on questions of small significance. These students are not educated—they have simply learned the skills of research, just as a doctor and a lawyer are "good" according to their skills, not their education. Little of what you do at Duke *for credit* will contribute to your education, and this is as it

should be.

Many of you, who might be termed "serious students," will find great intellectual satisfaction from your studies and will increasingly isolate yourself as you become more and more personally involved with your work. We think this is a mistake. An education should consist of challenge, self-examination, criticism, and—most of all—direct experience. Chairman Mao has some wise words for the would-be-educated: "Whoever wants to know a thing has no way of doing so except by coming into contact with it, that is, by living (practicing) in its environment . . . If you want knowledge, you must take part in the practice of changing reality. If you want to know the theory and methods of revolution, you must take part in revolution. All genuine knowledge originates in direct experience."

This is not to say that it is not in itself a valuable experience to read what the acknowledged great minds of our civilization have written. But remember that the "great books" were generally written by men and women toward the ends of their lives, and are based on the thoughts and observations which they have garnered through the experience of living. The books which scholars in all fields today hold in highest esteem are usually based on their authors' *original* thoughts, experiences, or imaginations. Perhaps the greatest lesson to be derived from a "great book" is that you are missing a lot by substituting the experience of others for your own. And to truly understand such a book, there must be shared experience before intellectual comprehension can be complete.

Once you have achieved this radical realization about education, and are determined that your education will be an on-going, synthetic attempt to understand your own human condition and your world, you may have to sacrifice those long-held plans about graduate school, or at least seriously reconsider them. You may even find that you do not need or belong in the confines of an undergraduate school in order to become an educated person. There is a growing number of ex-students in the Durham community who feel that their education really began after they left school. These people are generally very aware, sensitive people who, in the struggle to make this decision, made significant steps in that first of all educational goals: self-understanding.

In a world whose survival now depends on the concern of educated and skilled concerned people, your education must include an awareness of the forces that have made the world what it is. You will gradually realize the intricate relations between capitalism, militarism, racism and sexism, and you will discover that you can not escape this huge web even though you are seemingly protected within the ivy cloisters of the university. The truly analytic student will go beyond treating these forces as academic subjects; no matter what his field of interest, he can see their influence: a pre-med student can not stop once the cure for a disease is understood: he must ask why our society spends millions on cancer research while veneral disease, which can be treated with penicillin, is an epidemic in this country. Likewise, humanities students must see that art and philosophy do not simply reflect the dominant class's interests—they are produced for and controlled by it, and they perpetuate the class distinctions which are responsible for those oppressive social forces above.

An education, then, must do two major things: it must make you acutely aware of the world situation and the social processes at work, and it must help you to know your self so that you may make effective changes, if any can be made. Knowing how others have expressed themselves on these questions—both directly, through philosophy and science, and indirectly, through art and literature, is certainly an integral and fulfilling means to this end. The education that Duke provides you—your 32-unit, well-balanced package—will not alone provide you with all the awareness and skills needed for a fully satisfying, socially productive life. At best, it will force you into a confrontation with Self and world, and open up a few doors for you. We wish you luck.

—Rob Melton is a senior. Bob Entman, a 1971 graduate is now a political science graduate student at UNC-CH.

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Alternative Education...
An Example

(Editor's note: The following proposal by a student for re-admission as a "special" or part-time student was accepted by the administration this summer.)

In January of 1971 I left Duke University, and I was glad to be gone. I went because I felt compelled to alter the foundation of my education. I wanted to look at myself and force my gaze toward some nearby mirrors which provided reflections of my abilities, my desires and my motivations which I found most terrifying. Although I had worked hard and gotten the good grades reward, it had been too easy to give the slippery treatment to questions of what I was actually doing. The grades told me I was doing fine, that I didn't have to worry because I was learning more than many undergraduates. But I looked at what I knew and I was afraid because I suspected the grades were telling it all wrong—I could respond to the call of the examination with the best of them, or write a paper that was just original enough. I knew how to be a student, but my grasp of how to learn, how to use my mind flexibly and with creativity was abysmal. I decided finally, that these, the very bases of education, could not be learned by me at Duke University then. Until I revised the motivational foundation on which my education was building, I felt the resources offered at the university were of no use to me. Now, in June of 1972, I have slogged through months of self-interrogation, I have tried to look lethargy in the eye and demand he leave me alone with his game of attrition, and I think I have forged a modicum of honesty with myself. Out of this almost inarticulative mass of perceptions has risen a personally satisfying philosophy of education and a readiness to use what is offered academically by the university. I have applied for status as a part-time student, which I understand is a deviation from the catalog philosophy of undergraduate education, but which is integral to my own vision, both for philosophical and financial reasons. Because I sense some distance between myself and the catalog images, I feel the necessity of presenting some thoughts on the matter in order that my frame of reference may be more clear.

From my perspective, anyone who calls himself a student must deal with two levels of knowledge, and set the proportions of each in his education to suit his needs according to his own vision. On the factual level, information is transmitted. This is the level where exists the "body of knowledge" which is spoken of as so essential for student ingestion. This level is indeed important, but the ecstasy, the marvelous beauty of knowing does not lie in these facts, so carefully and painfully memorized. I see another level on which is understanding—a grasp of the beautiful dynamics of ideas and the way the world works, a level which Michael Polanyi calls "tacit" because understanding is more a sense which one develops than a description which can be transmitted verbally and learned by rote. Because it is so difficult to teach someone how to understand, institutionalized education too frequently lapses into a simple communication of information on the factual level. This is more than just unfortunate, since regardless of the number of facts the student has learned, without an awareness of methods of manipulation or vision of the connections between, he is but a poor intellectual specimen at the close of his formal education. He must learn how to conceptualize, to see the fine thread which unites all areas of knowledge in an incredibly intertwining meshwork. He must be able to appreciate the movement, the dynamic flow of ideas, in order to qualify in my mind as one who is becoming educated. I do not wish to theorize here on whether such big-picture education is advantageous to survival these days, and therefore whether universities even attempt to produce such thinkers. Rather, I would like to assume that of course this sort of flexibility and appreciation of the total perspective is the educational ideal. The question now becomes one of devising an efficacious route to this understanding level since it is so difficult to transmit through the usual methods of direct verbalization.

I feel an answer may be possibly found in the principle of diversity. Perhaps a word description of the spatial model of knowledge which I carry about in my head will be helpful. I see ideas as spheres with boundaries in constant flux, and with thought radii streaming out from the center into all areas of knowledge and experience. These multi-dimensional forms touch in many points in ways that can hardly be conceived of three dimensionally, and are thus melded together into the intertangled undulating mass which we call knowledge. The importance of this image to educational method is that nothing multi-dimensional is

likely to emerge from anything unidimensional. This indicates to me the futility of remaining either within one of our arbitrarily defined disciplines or within an equally arbitrarily designated method of education. For what is a "discipline" but one square on the grid which we try to lay over the moving mass of knowledge and make it static? And if as McLuhan suggests, the medium *is* the message, that is, the way in which one learns something becomes what he learns, then diversity in method, in resource media off of which the learner feeds becomes an undeniable necessity.

The type of educational experience offered by the university is an important, but not the only element in this diversity education which I have suggested. The dialogue which can occur in a seminar classroom, or simply the exposure to expertise in the lecture hall are of course very valuable. The factual level of knowledge is transmitted quickly and ingested easily in course work, providing the raw material which is obviously necessary for concept formation. Interaction with and observation of certain professors can spark many thoughts of value to one's own struggle to think elegantly. And there exists on the university campus what our society seems reluctant to allow outside the well-manicured quadrangle, that is, a group of persons in close proximity to whom ideas are presumably important, who provide an excellent opportunity for the dialectical growth of ideas through intellectual interchange. Although I have learned to approach solitude itself, my mind is not large enough at this point to handle many intellectual problems in a solitary situation.

These elements make the university a crucial part of the composite of resources which I consider necessary to educate, but the component of this conglomerate which is perhaps the most important is unfortunately treated only partially in the catalog vision of tactics for education. This element is independence of mind and the accompanying propulsion by the energy of individual curiosity and self-motivation. Moving oneself through difficult tasks (and learning is assuredly painful at times) is hard for any of us, and the development of self-motivation seems to me to be perhaps the most crucial problem of education. Confronting oneself in the nakedness of total nonstructure, knowing there will be no outside rewards for hard work and good thinking or punishment for succumbing to inertia is crucial to the development of perspective on what learning and education are all about. Even the freedom of a Program II does not provide this, for the student is still working under the specter of failure if he does not plan ahead and complete a syllabus of approved work in a given length of time. I feel I must teach myself to use my own time productively, to develop and strengthen my internal motivation and my ability to persevere at thought, to learn to direct reading and thinking in fruitful directions, and to appraise myself honestly. This independent work is very important to me, both in an assimilative and an exploratory sense. I do not want to see the bit of progress I have made along these lines be submerged and forgotten in the bustle of formal academia. I need to continue to spend a substantial amount of my time in total intellectual independence in order that my ability to learn and think as an individual be reinforced and enlarged as I change in response to input from the other methods involved in my education.

The third resource and demand on my time as a student is some form of employment in Durham. This is important to the total picture in two respects. First, there is the obvious financial aspect. Although my parents can afford to pay for my education, I feel I cannot afford guiltless acceptance of such a tremendous sum. My vision of a multi-dimensional educational entails a system which is relatively self-supporting. No more can I sit on campus while my parents spend their time and creative energies so that I can have a four year glide free from that element of life-responsibility. Such acceptance gives me a false vision of the way the world works, as well as adding to the one-dimensionality of the university situation. It's another world outside the stone walls, away from the academic intelligentsia and their presumable profundity, and into the land of simple words, mind-massaging work and life by the ubiquitous Rules. I've been humbled more than once out there by the strength of my co-workers and their subtle, surprising cleverness. As a child of the suburbs, this is a dimension of which I have had but a little sense, yet a perspective which provides a crucial balance to the abstraction of the mind and an important source for reality-check.

This is my vision of a satisfying and productive method for education as I have defined it, that is, an ability to begin to think flexibly and with creativity and in appreciation and understanding of the dynamic nature of knowing. It is three-fold, involving regular course work at the university tempered by a substantial amount of independent intellectual effort and exposure to an employment situation in the community. Some have told me I should simply finish up the university phase quickly, so that I can then move out into learning what I can by the independent method. I see the need not for sequential use of diverse resources, but instead feel it is necessary to utilize diversity simultaneously, thus receiving the benefits of input of one upon the others. Within a given time period, knowledge and ideas are not sequential. An idea does not proceed in an orderly linear fashion no matter how much we attempt to force it into sequence with our sequential modes of language and logic. Our results are but paltry representations of the movement, the radiation of thoughts in all directions from the center as they dart into other areas of knowledge. For example, it would obviously be foolish to feel compelled to learn everything in the arbitrary square segment of knowledge which we have labelled "philosophy" before one felt he could proceed to the square labelled "biology." It is easy to see the connections between the two squares and to understand the value of inter-input if considered simultaneously.

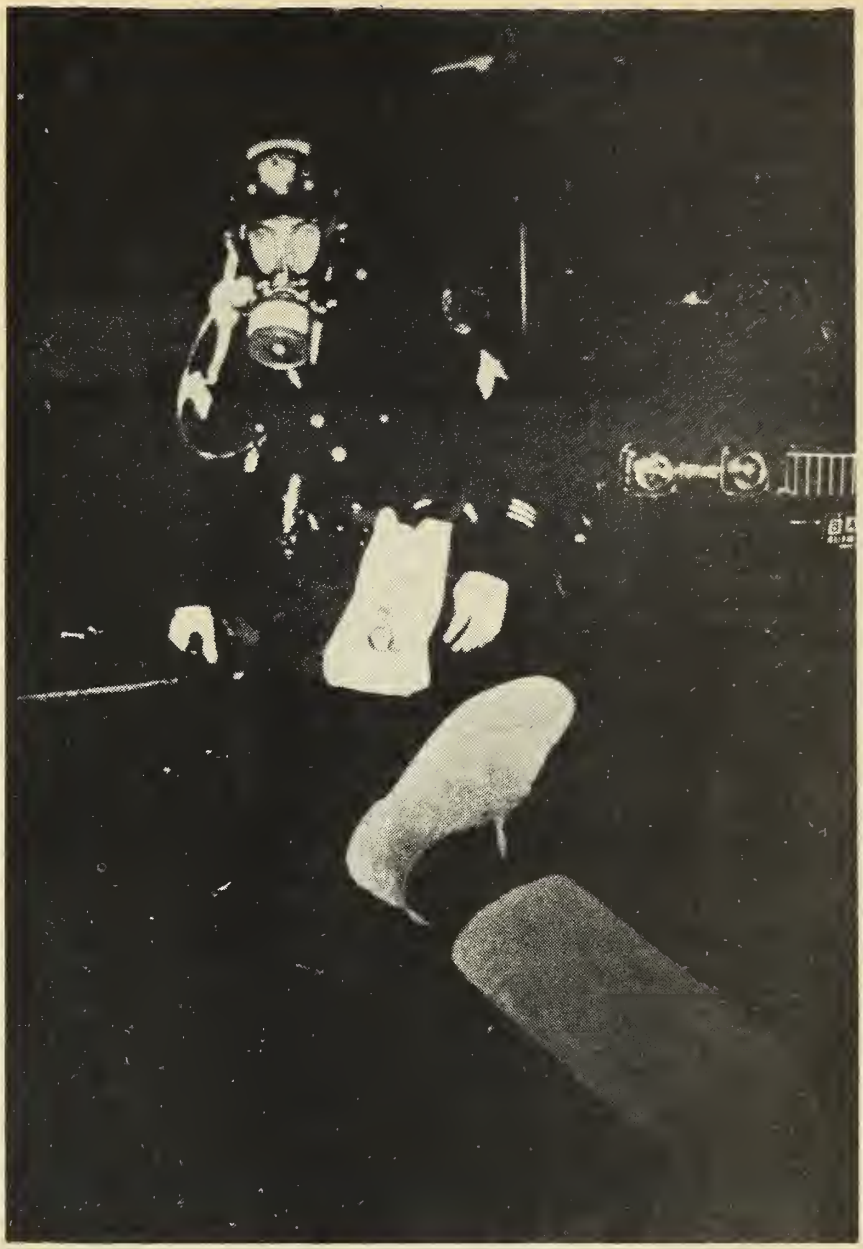
So it is, as I see it, with methods of education. Independent work strengthens my desire to learn in university courses as a supplement to the limitations of solitary thought, and the knowledge transmitted in the classroom feeds me raw material for assimilation into

concepts independently. Employment and contact with unprofessed thinkers in my co-workers forces me to check ideas that can easily become highflown abstractions unless compared with one small segment of reality as experienced by the non-intellectuals with whom I work. I feel all three occupations are important commitments, and that no one is sufficient to provide an education without the company of the other two. I of course therefore feel that the married student is not the only one who possesses valid non-university commitments, and that consideration for part-time status should not be limited to his or her situation.

Others have suggested that in order to gain time I use the old ploy of selecting one or two courses on which to concentrate and complete my schedule with courses which will be valuable but require little effort to get by. To this I reply that to spend money on two filler courses which I have not time to complete in a satisfying manner, and in which I simply "get by" just to add to my tally of course credits too clearly resembles blatant purchase of a degree. This is not what I'm after. Nor do I seek an edge over the full-time student gradewise by having to divide my time only two ways while his is fragmented into fourths. There is so much of importance which I must do that I won't be able to spend my time simply sitting and cramming to beat him out of a grade.

In conclusion, I must state that perhaps I will indeed feel the need in the future of continuing full-time at a university. I cannot predict what changes in determination of proper proportions of method will occur as I advance in my education. These thoughts simply outline the three-fold plan which I sincerely consider to be the best course for me now. They are not whim, nor was the vision conceived in an instant of intellectual passion. Rather, it has emerged slowly in the past year through serious thought and considerable attempts at personal honesty. I offer it now for your consideration in a spirit of sincerity.

—*Sara Via*



Carrying It On.....

Editor's Note: It will soon be 1973, a full decade since a half-million black and white Americans first marched to Washington in the name of justice and jobs. The decade of protest seems long behind, and with it years whose intensity may be unparalleled in American history, save those years of the Civil War. The question keeps recurring: why? Perhaps it is too early to understand, too close to us, too much a part of ourselves. One knows that history occurred here at Duke during those years; that is to say, one is conscious of being historic, of being a part of a past of a change in attitudes, of sensing the tension which exists in a society whose social fabric is jolted. The sit-ins at Woolworths, picketing for Local 77, The Duke Vigil, Black Friday, the moratorium for Vietnam dead, Kent State-Orangeburg strike, the May Day arrests, like points in a constellation plot the courses of the currents of activism for earlier Duke students. The visible tide of social concern and organized commitment has receded now from the university but the problems remain: bombs still fall on children, young minds still rot in urban and rural ghettos, and white males still rule the world. New, less spectacular, attempts to resist the old society, to affirm and live the new are emerging. These excerpts from the journal of Jeff Gold, a Duke Senior involved in a Resistance Collective in Philadelphia express both the confusion and the commitment to continued struggle that is the mood of the activist at Duke.

Philadelphia, September 5th

The problem that confronts us today, and which the nearest future is to solve, is how to be one's self and yet in oneness with others, to feel deeply with all human beings and still retain one's own characteristic qualities.

—Emma Goldman

There is a certain concept of time that occurs periodically among the people I know which is horrifyingly intense, a period of self-doubt as to what one is doing in this strange world, what one is shaping (or not shaping) with one's life. The feeling comes every now and then, causing a restlessness and lack of direction, or even a direct confrontation with the direction one has chosen. It is a response to existential questions, a where am I and where am I going kind of thing, relegating tensions which cannot be ignored.

One of the reasons this feeling penetrates us and in some cases immobilizes us, is historical. Our society has placed the very minimal emphasis upon human life. (Hiroshima was ghastly enough, let alone the American war cry for more dead Japs in the period following the blast...) Indeed, our individualism has developed to such an extent that the only life worth while (worth preserving, that is) is our own, and sometimes not even that. Somewhere along the way a human fiber was lost which linked one's responsibility for oneself with others. Either the roots are so deep and entrenched that we cannot see them from ground level or, worse yet, we have already severed them from our trunks.

Finding one's roots therefore becomes a quest, both social, political, and personal. Pain, self-doubt, and external injuries are all part of the journey. Never closing ourselves off from growth seems, for me at least, the most important factor. The openness that ensues is both rewarding and yet fearful, a paradox which urges us onward despite the hesitancy of the steps taken.

September 13

The Attica prison massacre jolts one once again into the American dream. Murder is nothing new here, and Nixon congratulating Rockefeller ("Good work, Nelson, you're keeping the niggers down just fine.") reminds me of Hitler telling Eichmann that he did his job well. Are the American people affected by such incidents? Historians might say that this is no novel experience...

But similar to the saturation bombing that is perpetrated on the inhabitants of Southeast Asia; similar to the genocide (too harsh a word? Read Sartre *On Genocide)* of the American Indians, and on and on. The American psyche has been drenched with a cloak of insensitivity, a numbness internal and external. Like a faulty electric socket, one wonders whether the wires get so frayed that they will no longer perform energy transmission.

As more and more contradictions heighten, the collective American unconscious is bound to explode...

Further news reports today indicated that the guards (whose throats were supposedly slit by the rioting prisoners) were actually killed by gunshot wounds, according to the autopsies. No respect for life, none at all. The total is now 41 dead.

September 16

Reflections —

The city of Philadelphia is a polluted city, not unlike its relatives to the north-east. Smog and trash rest heavily in their designated areas, producing who knows what consequences on the minds of the inhabitants in the urban area.

One gets the eerie sensation of being caged-in when walking the streets. The shoppers, the businessmen, the workers and students, all stroll with similar complacent attitudes, as if they somehow understood the slow death around them; and unable to do anything about this man-made torture, they close themselves off to each other, entertaining private whims, fantasies, and realities. The first time I walked through the ghetto of North Philadelphia on my way to work, tears came to my eyes; the oppression is naked in its reality, and it is inconceivable to me how these people have survived. Yet the sun also rises, and with it the days of liberation approach historically through each individual's suffering existence.

This is, of course, very far removed from the tobacco sniffs of Durham, and the plush green grass of the Duke Quad. But the realities are linked. The consequence of being an American in 1971, a human being in 1971, is to try to come to grips with profound tensions: what one perceives as a massive, corporate death machine on the outside, and the turbulence and chaos of existential being on the inside. The needs, the hopes, the fears of living.

The cynicism (privileged) and fascination which I view the world around me has lead me to this city during my last academic year, with the purpose of studying the last fifteen years of American history. No one can deny that this has been a history of turmoil and change, both personal and political. It includes bummed-out trips, heroin, the search for authentic identity among blacks and whites, and a war which still lingers on, though we constantly try to erase it from our consciousness. All indications demonstrate that America is not going to get any less heavier in the future. It is important to accept the future unpredictability. History is also a subjective experience...

October 7

I have a way of despairing when I'm not satisfied with myself or others around me; it's as if a cloud descends from some unimaginable place, clouding my mind, confusing sensitive issues, making life miserable because of a lack of clarification.

This kind of sensation happens in everyone, I'm sure. It is a very distinctive feeling; one gets lost, separated from reality—one's emotions erupt volcanically, distorting any perceptions which are accurate.

In essence, one is hurt. Hurt by insensitivity in others as well as oneself. Life can become intolerable under these conditions, unless an insightful balance is regained.

This is what happened the other night. As a chain is as strong as its weakest link, the commune is subject to all the problems of the individuals within. When there is lack of support, then there is disruption, an environment which ultimately is destructive. How each person explores the personal territory of existence, within the greater arena that

this territory is both unique and yet shared by all, becomes a most crucial question.

The idea of commitment thus emerges. The conception of commitment is an intellectually dangerous game. (An academic debate between fatality and will?) It presupposes some choices, totally different decisions, which one could make in establishing alternatives. Is this actually the case? or is the establishment of alternatives simply the construction of well-planned escape routes?

What I am trying to get at is the idea that commitment (toward a goal, a life-style, a revolution) is a process of channeling one's energies consciously through a disciplined framework. This framework has limitations, which by their very nature, encourage a greater freedom to act. Thus, it is not a question of choices, but rather the realization that there is no choice: one does what one *has* to do. The difficulty lies in establishing those limitations, limitations which are based upon certain assumptions about oneself and the society one lives in. These reflections are abstractions in a most literal sense. The forces at work here—that cause people to make decisions about their lives, are social, historical, and (I think) religious. A woven fabric of inter-acting realities, the external objective conditions and the internal motivation, exhibit the values under which a person lives.

The commune, therefore, assumes certain conditions exist in society: alienation, political/cultural oppression. The commune is an abnormal phenomena (therefore, the people within are abnormal?) in that there are different priorities, different relations existent than in normal society. How and why these people commit themselves to such a life pattern probably is ultimately inexplicable. The willingness to live on the outskirts of society, to be a target and accept the responsibilities involved in such a decision, may be a partial answer.

October 21

What does Resistance mean?

To resist is to say NO! without qualification or explanation.

To resist is not only to say I Won't Go. It is to say I'll make sure nobody else goes either.

To resist is to pit life as you define it against life as they define it.

To resist is to learn that your own life is at stake, not just others!.

The history of the twentieth century is a history of human resistance.

October 24

Reflections —

Two years ago, when people talked about the Movement, I had sense of a unity with what they were talking about: that large and amorphous group of people, young blacks and whites, students, professional people, and others who were desperately concerned with the way the United States was ruling the world. The Movement said that these policies were wrong, that they had to be fundamentally changed. A whirlwind of events was occurring — student rebellions, repression and murder of Black Panther Party members. (Remember Fred Hampton? He was murdered in his bed.) A conspiracy trial looked more like a theater of the absurd than any sense of American justice; it was the trial of this generation. In short, events occurred with which people identified, participated, and suffered.

Today, I look around me and if there is a Movement, it has been shred so many times that all identification, that sense of purpose and unity, is lost. The seventies have begun with a whimper of pain.

Why has this conception been lost, or better yet, destroyed? The decade of the sixties saw a civil rights movement (for the first time, perhaps, white people saw how bad it really was; and they saw that vision in which they were part of the problem), student rebellions, a disastrous and polarizing war, a bloodletting convention, and where are we now? Lost, like scattered tribes in the wilderness who thought they saw the Promised Land, but it was only a mirage. The talk of change, of revolution, became cheaper and cheaper, and America, the melting pot of people and culture, bought it off in American fashion. In many ways the Movement for progressive change had been fooling itself, and the false dreams had to be destroyed: now the troops are scattered, some individually trying to pick up the psychic pieces that the sixties left us with, and others giving up the game entirely, confounded with the loss of identity and purpose.

Perhaps our lack of awareness and sensitivity created the conditions, or maybe it was necessary historical circumstance. One thing, however, is clear: the entrance of the women's liberation movement was a sign of the times. It contributed to the loss of identity among the greater Movement while simultaneously trying to replace it with something new.

For one thing, the challenge of women toward male dominated, male oriented society caused a profound reaction among men. The Movement was no different from society in this respect; although it espoused new values, goals, and assumptions about how people should relate to each other, women continuously found themselves doing the "shit" work, the cleaning, the typing, while men made all the decisions. When women began to discuss these problems among themselves, two things were discovered: first, how out of touch they were with each other; and second, that their personal problems had definite political implications. If women were really exploited in this society (girlie magazines, the woman's role as sole rearer of children, as housewives unfit for professional opportunities, or as a very much under-paid part of the labor force confirm this), then to challenge this exploitation would be to challenge an expected role, a relationship towards the male and towards the society he controlled.

Women, talking together, discovered that what they thought to be personal problems were actually shared by many other women—thus, the problems were not only personal, but social. This link between the individual's private experience of life and a social reality was to have profound implications for all those concerned with new modes of social conduct.

At first, on the male front, the challenges and questions that women raised were laughed at by men. This was a

defensive reaction—the male has learned how to protect himself well and also how to forward his possessive instincts. But when men realized that women were serious, in fact a lot of their criticisms about sexual roles and male chauvinism were right to relationships—and their political implications—had to be explored. In this process, which is still very much going on, many people were hurt, disillusioned, and frustrated because there was just too much confusion in their own lives for them to handle. In order to realize the potential for beautiful exploration of another's soul, one must discover what independence—the freedom to engage in dialogue with one's own needs—is all about. In a sophisticated society whose operation depends upon role specialization, a re-evaluation of these roles, these cultural values, causes new relationships to be experimented with, new values explored, new assumptions proposed.

Which is, in many ways, where that Movement is now. Everything learned in the sixties is subject to question. The need for integrating the personal and the political is clear; what is not clear is how to do it.

There is no reason to be totally frustrated. If America assimilated the political and cultural rebellion of the sixties, then some of the truths present in that revolt were internalized. History is an ambiguous process, a clashing and merging of conflicts and concepts, so that a sense of the process itself finally emerges. Those who are capable enough of seeing the vision should simply tell others what they see...

November 3

There is a certain feeling I get every now and then, when I shudder at explosions going on within me. The feeling comes into the gut, a huge lump grinding, throbbing, stretching, up and down the walls which form Emotion...

The tensions are great. If Life is perpetual struggle, a struggle between one's motivation and action, between one's desire for openness and the fear of rejection and alienation, then life is rebellion. It is a rebellion against those forces which conflict, which deny harmony, which stretch one's emotional framework until reality is no more real than all those heightened contradictions existing within.

There are many kinds of rebellion. A personal kind, one that says, "leave me alone and I won't bother you," is a statement about growing up in a compartmentalized world, where everything fits and the machine runs smoothly. The rebellion here is individual; a person creates a new space for himself in the machine, so all still runs well. Another kind of rebellion is social. It says, "the way we live our lives is outrageous, and I cannot participate in this social atmosphere any more." Here the jump between individual perception and a social reality. If this is happening to me, then it must be happening to others like me. Therefore, there are social conditions which perpetuate the way we live, and it is necessary to rebel against those conditions.

Unable to change the conditions under which we live, we stand at a strenuous junction—a junction of outrageous

absurdity of the irrationality of the world and our own seriousness in exploring alternatives. If nothing can change, the least we can do is demonstrate the absurdity of living in America—throw it all back into the institutional hands which benevolently feed us with more complexity. Or else, we can jump into the turbulence of wanting to change ourselves and the world, trying to create something different, a basis for respect, for sharing each other; humility is something Americans know little about. The jump demands touching personal space which long has been caged in the cultural and social taboos of the society. It also means a willingness to undergo the pain of learning together; to break down a loneliness syndrome which is institutionalized in this society.

I do not know whether I can respond to this challenge as I perceive it.

The challenge says: create a viable alternative, proceed with no caution into uncharted seas, and be willing to accept the consequences of this blind faith, until the disease is foreign to our bodies.

Oh God, it could be easier to hate, to close one's eyes and ears and just function...

If we do this, we hate ourselves more than I can imagine.

But there are no words of promise, no ultimate faith in salvation, just the existential decision which says, we must do this because this is what it means to be human for us. And we must live with it.

So be it.

November 17

The philosophy that young people rejected in he sixties was a philosophy of deferred existence, deferred accumulation; religion heightened all this by saying one's soul was redeemed at some glorious day of the future. The judgment day when all was recociled. Choosing the opposite extreme, the answer was immediate gratification: "I'm not going to wait for the rewards, I'm not going through all this stupid stuff just to have an established career and wealth. Thus, the new attempt at culture was instant ecstasy. Rock music, drugs, and sexual freedom all reflected this direction. On the political scene the words were instant revolution, instant apocalypse so finally everything will be all right and the insane world will get rational.

Life is absurd.

What is happening now is that people found out that instant ecstasy doesn't hold any water either; not for the long run, anyway. The fantasies of the sixties destroyed beyond doubt, the problem now to pose a long-term vision in the terms of everyday life. Life was not ecstasy because ecstasy does not last a lifetime. Ecstasy is momentarily real. It comes in fits and spurts. Besides, there was too much pain.

Is there anything existing that points to this long term comprehension? A little here and there, but people are still struggling, still experimenting with different perspectives.

Boy, you've got to carry that weight a long time.

November 21 was the last entry in the journal. Although there is more than a month to go, I stopped writing in the journal. This was for a number of reasons. Most important was the effort I was directing toward the other part of the project. Exhausted after a full day's worth of studying, the last thing I wanted to do was more writing, more reflection on the way people were living with each other. It seemed fruitless to attempt to do this when there was no energy to do it.

Other things are happening, will continue to happen. Life with its continual exercise in understanding oneself and the irrationality of the external world goes on. The revolt against the way we are forced to live continues. The revolt is a life pitted with many other lives against many other lives. If this is the way it has to be, I'm sorry. I'm sorry that the human condition in the twentieth century is full of wierd visions, men stalking around in a dark world, made even darker when they see someone else in trouble and run away... I'm also sorry that there are people responsible for this situation. Let me put it this way: we are all responsible. Or no one is. I guess it comes down to a question of faith, and here the line is clear. There are commitments that we have to other people, commitments that cannot be expressed in words, which transcend our own mortality. It is a paradoxical situation, I know. But if we are not responsible to each other, then we are not responsible to ourselves. If we think that we can make it without the help and courage of others, we are fooling ourselves. To say this in the world today unfortunately means that there are certain people we can build these bridges with, and others that we can't. Murder is a crime, and it must be squarely faced. Our commitments to each other must somehow incorporate the fact that the human soul has become so poisoned that it could commit the most horrendous crimes and not even blink. What is frightening is to know that we are not blinking... But if one believes in history, in the evolution of humanity, then we must believe that our humanness to each other will overcome the inhumanity. It may very well be a violent situation. The clashing of such forces is a terrific explosion... We must be open enough to admit mistakes, and in the process learn new things about ourselves until those urges which produce such inhumanity are understood. Once they are really understood, they can be gotten rid of, like some foreign disease which no longer has a place in the human dwelling...

Residential Life

As entering freshmen this year, you will be the lucky beneficiaries of a "residential revolution" that has occurred at Duke during the past few years. It hasn't yet run its cycle, and therefore I'll give a brief description of where It's Going and of course, Where It All Came From.

Up until a few years ago all men lived on West and all women on East. Subject to "regulations" concerning when they were allowed to get together, the whole situation was maybe one small step in improvement from the High School scene. The "Date Scene" remained the only method of social mingling, except for those few brave souls who dared to leave it for other alternatives.

The University operated under a doctrine of "in loco parentis" which roughly transplanted means "we know what's best for you because you're still little children." Students in recent years, however, have rebelled at this idea, and change was forthcoming through the Residential Life Committee, which was created in 1969.

The RLC proposals resulted in the creation of two coed dorms (Wilson and Southgate) and two men's dorms (Brown and Pegram) on East, and two coed dorms (York and Mirecourt), and two coed federations (Few and Kilgo Quad) on West. The developments have helped to bring some normalcy to the high-pressure social situation that exists at Duke. Ideally, the number of men and women on each campus would be brought closer together. Regulations that apply solely to women i.e. the "escort" rules and rules regulating when men are allowed in women's dorms, would be determined by the dorms themselves in a democratic fashion. The University still makes these discriminatory rules, and of this writing has responded finally to a challenge by the Campus Community Council that requested dorm autonomy.

I personally feel that most freshmen should have the opportunity to live in coed freshman houses (with some upperclassmen), for it is they who have the most trouble meeting members of the oppposite sex. It would undo much of the social pressure that now exists.

Utopian dreams set aside, the reality of present situation is certainly *not* a nightmare, and the continuing changes in the future will hopefully bring an alternative for everyone.

Men at the present are allowed a number of options after their freshman year. The fraternities exist for those who want and/or need them. Independent's men's houses are also available, along with coed dorms. The biggest hassle is trying to get into another house with a group of your friends. Because non-fraternity houses largely select by random, the fraternity is usually the only way to get a group of your friends in one house. Fraternity membership has fallen off in recent years and they are more agreeable to taking men in groups. Women have fewer options, most stay in their original assigned dorms, transfer between dorms being very difficult.

There is a distinct overcrowding problem on campus, I myself being slightly biased because I was stuck in a room with two other guys that was designed for two occupants. The University hopes to partially remedy this situation by building off campus apartments to ease the on-campus crush.

To "make the most" out of your residential situation, you have to be quite active: in meeting other people, in searching out alternative living situations, and then pushing your way in. Nobody will do it for you. The changes in the past few years have hopefully eased the social hassle, but the individual still has the responsibility of taking advantage of these opportunities.

—Steve Dryden

Cheap Thrills at Duke

While sometimes during your residence here at Dukiana you may feel all that's left in the way of, shall we say, external stimulation, is to cuddle up between a pair of fine stereo speakers and stare out gently into that "good night," there is usually something in the way of entertainment awaiting you either on the Duke campus or in Durham.

Regarding films, if you are a first-run freak like myself, you may have to wait until you have a chance to hit the big city in order to see that new Truffaut or Kubrick film that you've heard about. Durham and/or Duke usually takes a few months to get the heavies in, if they come at all. The Duke community, however, offers enough films to satisfy the appetite of most students. Quad Flicks in Page Auditorium offers a weekly selection of fine recent motion pictures for the incredibly decent price of 75 cents (last years' films included Women in Love, Bananas, and M.A.S.H., "coming attractions" include Sunday Bloody Sunday and The Andromeda Strain). Freewater Films, a student group, has Friday night showings of film classics and favorites from the past 50 years (Bogart in "The Big Sleep," the Japanese samurai film "Yojimbo," upcoming films include "8½" and "They Shoot Horses, Don't They?") Local Durham theaters have a modest selection of current films with an unfortunate bias toward machismo (Kellys' Heroes, etc.—you know the scene) or wholesome family entertainment (Disney).

Dramatic productions at Duke include both student productions and road companies performing national hits. Duke Players' schedule this year include Feiffers' "Little Murders' and "Mad Woman of Chaillot." Broadway at Duke will feature "Applause," "Godspell," "No Place to be Somebody," and "Sleuth." Dance and Ballet presentations are also featured periodically by the Duke Performing Arts Committee.

Music—The Duke Major Attractions Committee manages to bring in a tremendous amount (for a college campus) of *good* rock, blues, and folk music. While the emphasis may be on hard rock and blues to the exclusion of softer sounds, one finds it hard to complain about the presence of Leon Russell, The Allman Brothers, J. Geils Band, the Byrds, and the Grateful Dead, to mention a few of the performers at Duke in the past two years. The appearance of Kristofferson and Liv Taylor (a local Chapel Hill boy) helped to balance things out a bit. Because of the white majority on campus, black entertainment is largely ignored. However, Major Attractions is bringing Stevie Wonder, fresh from his tour with the Rolling Stones this summer. Classical Music is performed by both student organizations and visiting groups. The Houston Symphony Orchestra will appear this year, along with Artur Rubenstein, the Julliard and Berlin Quartets, and the North Carolina Symphony Orchestra. Davey Eisenhowers' favorite group, The Dave Brubeck Quarter, with Gerry Mulligan, will appear at Duke this fall. Duke groups (symphony orchestra, choral, chapel choir, madrigals) give frequent performances around the campus.

While Duke does a great job of bringing entertainment to the campus, the arts scene in general is hampered by the neglect the arts receive academically. Duke has no drama department and only small music and art departments which ignore much of the creative process. While this article is not the place to get into an extended discussion of that controversial issue, it is an area for legitimate student concern.

While organized entertainment has its virtues there are some people on campus that claim that the best times are to be had by simply situating oneself in a heavily traveled spot and taking in "the show." Whether one is of the "fraternity bench sitter" school or the "pensive gaze from the middle of the quad" group, "people watching" is employed by many as a means of escape, amusement, or conjuring up leasurable fantasies. And with the introduction of beer in the West Campus student union this fall, residents will be adding a new stimulant to the intensity of their visual activities. Try it....

It almost goes without saying that entertainment on the campus thrives on the support and participation of the students. New people are always welcome in the planning and production of the events. And besides being a great way for freshmen to overcome the initial loneliness of a new environment, everyone should keep in mind that he or she, no matter what their humble origins, has a chance to become the head of Major Attractions and introduce Ten Years After to ten thousand screaming Durham teenyboppers. (What else could a university offer?)

—Steve Dreyden

A good case could probably be made for altogether avoiding Durham, North Carolina while you're at Duke (or "out at Duke," as some Durhamites would say). The physical isolation of the campus, most especially of West Campus, facilitates a complete withdrawal from Durham and its shortcomings.

Nearly everything about Durham, from its daily newspapers to its climate come under attack from Duke inhabitants. Much to the dismay of many Duke students from more culturally-oriented urban areas, Durham has little to offer outside of the university. It may also be annoying for many people to discover that the efficiency and convenience of northeastern city-life is sadly lacking in downtown Durham. Many of the stories that you'll hear about Durham are true. But, like it or not, the two communities of Duke and Durham, although not fully integrated, are undeniably interdependent. The Duke-Durham relationship is fraught with cultural differences and petty annoyances, but being suddenly relocated in this Southern tobacco town should not be cause for alarm. Initially, it is wise to avoid writing off Durham as a hick town, and to thereby miss out on what the city does have to offer. Further, it should be noted from the outset that Duke-Durham hostilities are not totally one-sided: many of the stories that Durham hears about Duke are also true.

Durham can probably best be appreciated as a New South city. The town has grown up around two industries: tobacco and Duke University, both of which have developed since the Civil War. Durham may best be known as the home of Liggett & Myers and American Tobacco Companies; nevertheless, it is Duke University (including the Duke Medical Center) which is Durham's largest employer. Many of these university-related jobs are non-academic. Thus, Durham is comprised of a large number of blue collar workers who are engaged either in the factories, or in keeping this great university in operation. These people are those Durhamites who are so often and so ungraciously labelled "grits." It is this segment of Durham's population which has the greatest cause to resent the affluence of the relatively wealthy Duke community. It is primarily the Durham businessmen who appreciate the wealth brought into this town by Duke students.

One segment of Durham's population distinguishes this city from many other urban Southern areas: Durham's highly organized black population is headed by strong and capable leaders. Perhaps this political sophistication can be partly attributed to the presence of Durham's other university, North Carolina Central, which is a predominantly black institution. North Carolina Mutual, the world's largest black owned insurance company has its

Durham, North Carolina

headquarters in Durham. Mechanics and Farmers Bank is also under black management. As a result of this wealth of influence in the black community, the civil rights movement has a long and active history here. Within recent years the variety of political trends within Durham's black community has come to reflect the diversity which is obvious on the national level.

Perhaps there is no way to make Durham sound enticing. Much that is to be seen in Durham is bleak and ugly. The rapidly-growing inner-city and its poverty pockets cause the usual accompanying problems. Bigotry and racial strife still flourish in many areas, and Durham's disproportionately high crime rate is appalling. The per capita addiction to narcotics and the rate of infectious veneral disease are among the very highest in the country. The city-county school system is suffering as both black and white parents resent the busing of their children. In short, Durham is a confusing mixture of the problems of both a small provincial town and a sprawling urban area.

When Durham becomes too oppressive, or the aroma of tobacco becomes distasteful, it is comforting to know that for those of us with the means, both the North Carolina mountains and the ocean are within an easy afternoon's drive. If it is more freaks that you long for, Chapel Hill (home of the University of North Carolina) is only ten miles away.

A new trend?

Perhaps the brightest hope for Durham's future (both for its own good and for activist and counter culture-oriented students) is the beginning and growth in the last few years of off-campus living by Duke students and, more significantly, an emmigration of Duke students and ex-students into Durham and the subsequent change of identification by many of these people from Duke to Durham. Although Durham has a long way to go to catch up with Cambridge, Berkeley or Madison in this respect, more and more people are remaining in Durham after graduation, seeking employment and getting involved in strictly Durham affairs.

Because of the relative recency of this phenomenon, it is too early to analyze to what degree these people will be integrated into "establishment" Durham or if this community will evolve as a self-defining colony. On the one hand, Duke students who have chosen to identify with Durham have recently been rejected in their attempts to register to vote in Durham County, and this may be indicative of the attitude of official Durham to this new ex-student community. However, many Duke students and graduates are nevertheless forming and joining existent citizens groups—in most cases predominantly black and low-income—to fight against higher phone rates, a new hospital which will not adequately serve low-income citizens, discriminatory public housing, etc.

It is hard to say why many Duke people are staying in or actually returning to Durham. Obviously, the fact that other people—friends—are doing it is a good reason. But deeper than this, people have realized that the cliches about the South being less impersonal, less hectic, less expensive are not subjects for jokes from people who are trying to let you know that THEY are from the CIVILIZED part of the country, but are actually very valuable, more humane, conditions which only the person who has become truly disgusted at what is known as "civilization" can appreciate.

For political people, there is the realization that Durham is ripe for social change and at the same time not as complex and hopeless as many other cities. For those who want to build the alternative society, there is ample, cheap farmland, a growing group of craftsmen, and more and more people who want to join with you. Most of all, there is the intangible but real sense of community among these "New Durhamites," and the feeling of hope that they may actually help make a difference.

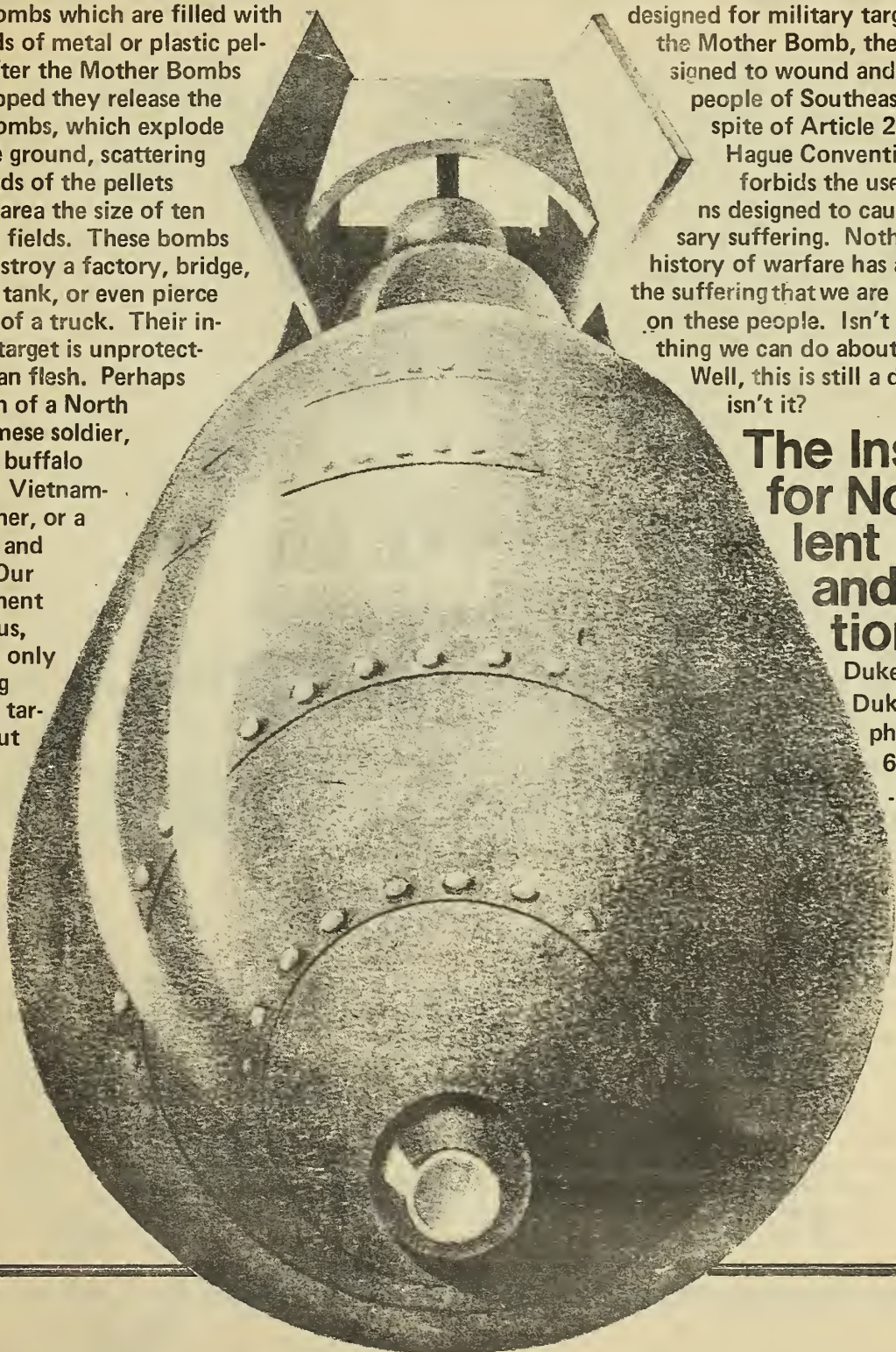
What can you as a freshman do—especially since you haven't yet been here long enough to decide whether or not you will join this group which is identifying more with Durham and less with Duke? For one thing, there are ample opportunities to do volunteer work in Durham, especially as tutors in the public schools. The Duke Y has a committee which seeks to keep the student body informed of political events in Durham which could use student support, and you can make yourself be aware. The issue of student registration in Durham is not dead yet. Most of all, you can make a determined effort not to become a victim of that immature level of consciousness common among most Duke students who can find nothing else to joke about besides the "grits" who report the evening news and drive the buses between campus. You can also make an effort to talk to some of the 10,000 or so Durhamites who actually run this university with little, if any, concern or support from either students or administrators and faculty.

—Lucy Crockett, John Long, and Rob Melton

An expectant Mother.

This is a Mother Bomb. One of the many anti-personnel weapons that our military has developed. Each Mother Bomb contains 360 Baby Bombs which are filled with hundreds of metal or plastic pellets. After the Mother Bombs are dropped they release the Baby Bombs, which explode near the ground, scattering thousands of the pellets over an area the size of ten football fields. These bombs can't destroy a factory, bridge, train or tank, or even pierce the tire of a truck. Their intended target is unprotected human flesh. Perhaps the flesh of a North Vietnamese soldier, a water buffalo a South Vietnamese farmer, or a mother and child. Our government assures us, "We are only bombing military targets," but many of the weapons we use are not designed for military targets. Like the Mother Bomb, they are designed to wound and maim the people of Southeast Asia, in spite of Article 23 of the Hague Convention which forbids the use of weapons designed to cause unnecessary suffering. Nothing in the history of warfare has approached the suffering that we are inflicting on these people. Isn't there anything we can do about it?

Well, this is still a democracy, isn't it?



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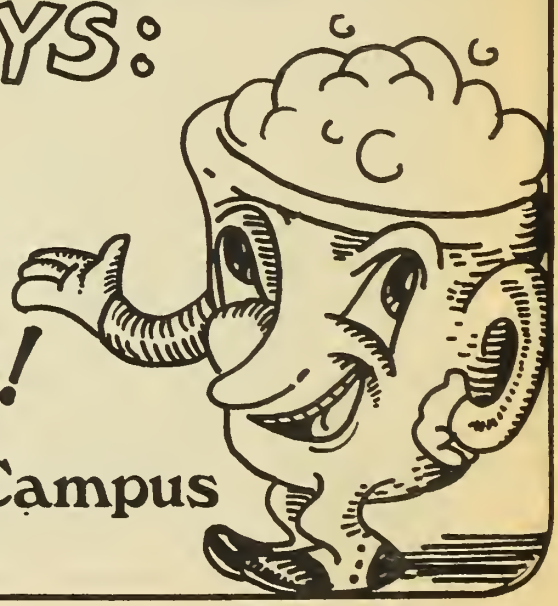
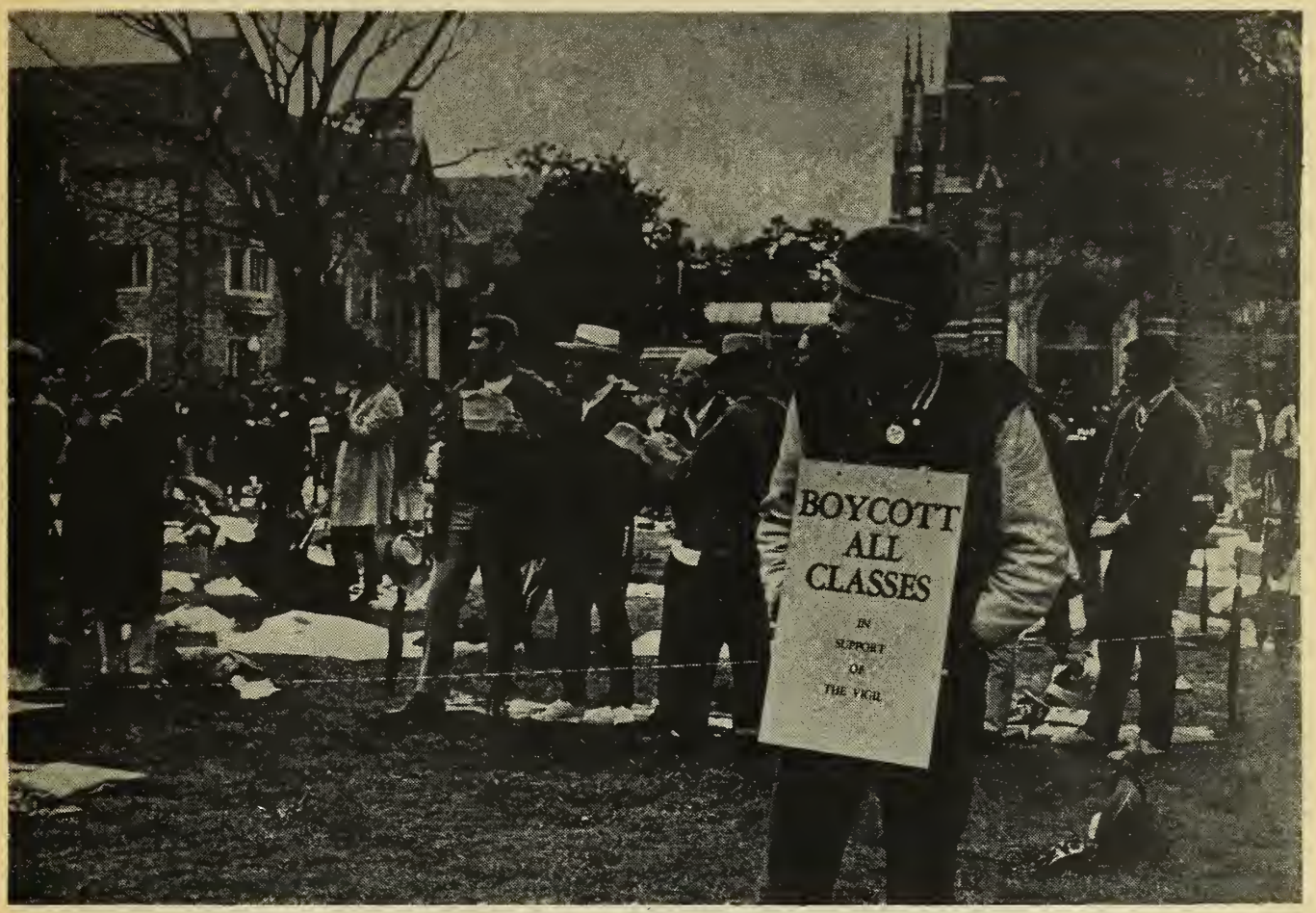


Union basement, West Campus

Campus Activism and the Duke YM-YWCA



Student activities at Duke proliferate constantly. There are clubs and associations of every sort. You can produce drama, procure professional artists, hike, write yearbooks, or enlist in the sailing club. You can discuss political theory from any number of viewpoints, ranging from Marxism to conservative libertarianism. You can define your religious convictions in terms of spiritism, the Christian social gospel, meditation, or fundamentalism.

Yet it is unfortunate in my opinion that so little of what students do with themselves in an extracurricular capacity at Duke forces them to question their very role as students. We spend too much time on exercises to relieve the tension of a "heavy reading load," whether those exercises be of a gymnastic, contemplative, festive, or aesthetic character. Damn the unending weeks and months of study in solitude with an appropriately hip antidote to boredom—parties, pot, or the outing club—near at hand. We lock ourselves into a world of students and professors and Allen Building and dormitories and books and some form of liberalism or liberality, and it is all too seldom that we look beyond this stunted world.

I don't think anyone in the Duke YM-YWCA would agree with me if I said that the primary function of the organization is to get people out of their academic rut. But when one examines the list of student activities at Duke, one will find all too few that force the student to look beyond studenthood. And on a campus where many clubs contribute rather neatly to the establishment of a happy, well-entertained, and closed, academic community, the Y is one of these few. The Y does at least attempt to challenge the student to confront, either intellectually or practically, the problems of society and the real-world issues which demand attention.

The Y, in particular, operates out of a religious and ethical tradition—the Judeo-Christian heritage. The organization tries to deal with those current problems which require a response from individuals guided by conscience. We are religious in that we are ethically motivated. We act

on moral decisions rather than on political leanings.

In terms of our formally stated purpose, we are an open community working towards a better society, a society of "peace, justice, freedom, and dignity for all people." (Yes, one can pour us into that stereotypic mold of the "idealistic youth.") To quote further from our statement of purpose, "we are impelled by this Judeo-Christian ethic and religious tradition to struggle for the establishment of social and political structures which are just, humane, and participatory."

Agreed: it *is* heavy rhetoric. It is our own in-group jargon used almost exclusively for the purpose of self-definition. Its meaning may be weakened by the inflated verbiage, but we do seek to realize that purpose, no matter how wildly utopian it may seem.

From the perspective of the student outside the Y, however, the fancy jargon about ethics and commitment might be conveniently translated in the phrase: political activism. If asked to describe the campus Y, the random student would be likely to respond with one of the following labels: "campus radicals," "concerned students," "pseudo's." In some circles the organization can be easily identified as the people-who-run-the-draft-counseling-office, or the people who used to coordinate the tutoring projects. Some students support our programming, many ignore it. Some suspect the Y a conspiratory clique that connives with the *Chronicle* to control campus opinion. Frequently we upset people on account of our apparent self-righteousness. This is the inevitable—or perhaps the just—punishment for attempting to preach morality on a college quadrangle.

For some reason, the Y is most vigorously attacked by Duke students when it assumes a radical political stance. Immediately the cry of the cynic is sounded, and the student legions of pop sociologists (who understand the conformity principle and have at last their chance to identify and expose the phenomenon) speak out: "Behold the foolish children! See how they make a spectacle of themselves (opposing the war, raising money for a Bangla Desh relief fund, petitioning against military research on campus) *demonstrating!* Just because it's fashionable. They're all doing it because it's the thing to do. Having fun. On the bandwagon. But not me—I can see through that kind of stuff." Meanwhile, the "bandwagon radical" wonders whether he or she should scream injustice or cringe behind his/her petition. His/her integrity may not lie beyond all question, but surely what he/she is doing is not *that much fun:* collecting a few signatures admist hundreds of cold stares, brief rebuttals, and averted glances can hardly be called the "thing to do," nor does it qualify as an ego-trip. Far from it. It requires conscience, conviction, and personal sacrifice.

How We Work

The Y is basically a group of people who organize to work for social change—change in personal attitudes as well as institutional structures and policies. Operating with a list of priorities agreed upon by an elected executive committee consisting of three men and three women, the Y sets up on-going committees. We solicit the involvement of interested people on campus, select chairpeople, and form work-study groups to deal with those projects which the Y has undertaken for the year. This coming year, committees will materialize around the following: the Duke-Durham Draft Counseling Center, the Institute for Non-Violent Study and Action, and a Vocations for Social Change counseling service, the "OPT Office."

The danger here is the tendency to disassociate into somewhat autonomous committees. In trying to avoid this kind of scattered programming we intend this year to deal

with some of our goals as a unified group. The Y holds regularly scheduled "general meetings" to which all members, friends, and interested persons are invited. Y-people from the various committees attend these general meetings, many of which will include a planned presentation on a topic related to our priorities. At our last general meeting, for example, we featured a program on "Cuba Today," delivered by a journalist recently returned from a visit there.

We hope to select one or two special priorities to attack as a more broad-based community this year. We want to deal with sexism as a community of friends feeling the need to examine our attitudes toward interpersonal relationships and the ways in which they are affected by sexism and the society's sexual mythology. We want to take joint action this year in assessing the areas in which our university is guilty of white institutional racism. We want also to maintain contact with organizations in Durham which are directed toward social change and which might be able to use our support.

Those at Duke who are critical of the Y's tactics in dealing with the campus do frequently raise legitimate complaints. Our ideas about action/strategy have often remained the same tired stand-by's: flyers, petitions, rallies, etc. In seeking new ways of mobilizing student support we invite participation. Our general meetings are open. In addition we will hold several introductory meetings each semester for the benefit of new people who feel the need to know something about the organization before they deepen their involvement in it.

Other articles in this book offer more information about the specific goals and projects of the Duke YM-YWCA for the coming year. I hope that the reader of this piece will better understand the position of the Y in the spectrum of student activities—understand our motivation and our aspirations and our problems. If you share our convictions about social change and conscience, you may be interested in joining us. And even if you find in yourself strong disagreement with our fundamental assumptions about ethics and politics, you may at least have compassion for us the next time we're collecting signatures on the quad.

—Charlie Ebel

Y Freshman Week Activities

Saturday, September 2

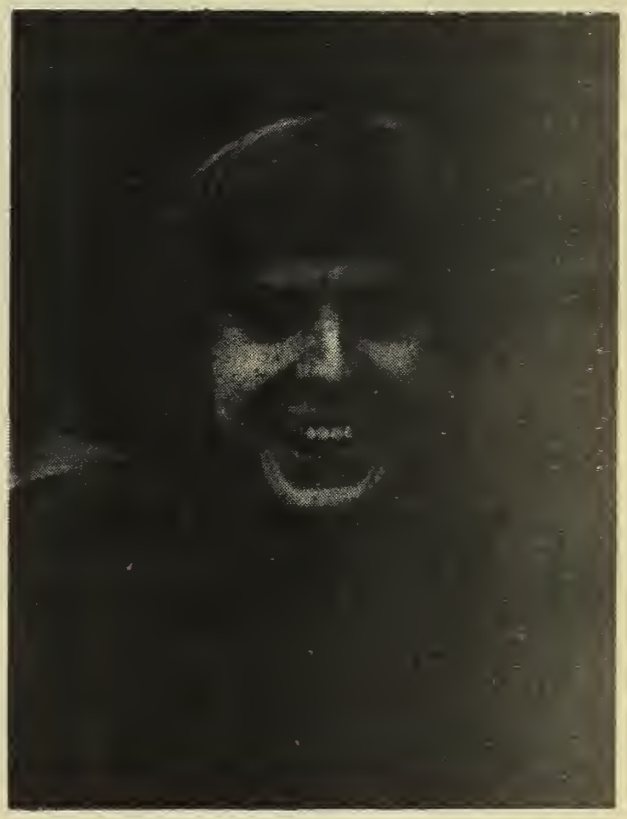
8:00 p.m. Film Festival. Biological Sciences Auditorium.

Sunday, September 3

7:00 p.m. "Surviving Your Duke Education," a panel discussion with student leaders. Zener Auditorium (130 Psychology-Sociology Building).

Monday, September 4

8:00 p.m. "Sexism and the College Way of Life"—a workshop, film, and discussion. Zener Auditorium (130 Psychology-Sociology Building).



Institute for Nonviolent Study and Action

As each day dawns, we wake to an ever increasing presence of violence and dehumanizing instruments of power. This violence permeates all levels of existence, whether interpersonal, intersocial, or international. In the media we learn of rising crime rates, racial and economic discrimination, indicative of interpersonal and intersocial violence. We witness in horror the violence one society unleashes against another. This is the violence being relentlessly released by the American people through the continued destruction of the inhabitants of Indochina.

In resolving these conflicts, we must square our actions with the spirit of our Judeo-Christian heritage: the creative and redemptive love of God for all men and our response to that love. People in the existential moment of the atomic age are called to action. The latter-day apostles of love and militant nonviolence, Gandhi, King, Chavez, Bonhoeffer, Berrigan, and others, witness to the actuality of nonviolent possibilities in the face of "rational" arguments for the "inevitability" of hate, murder, armies, and bombs. The hope for survival lies with the man who can take the leap from his rational limitations to the possibilities of love.

The Institute for Nonviolent Study and Action (INSA) grew from the YM-YWCA's peace education committee and its conference on nonviolence held at Duke last April. The conference crystallized the feeling of people at Duke for an ongoing organization dedicated to the active pursuance of nonviolence, in the context of a personal ethic as well as an instrument for political and social change.

As stated in its purpose:

> ...the Institute for Nonviolent Study and Action exists to educate and to provide channels for nonviolent socio-political action to confront the militarism that dominates our society and threatens the security, survival and dignity of the human community. We recognize that the present social order, by its centralized militaristic and imperialistic nature deprives the individual everywhere of the effective power we must freely exercise if the world's resources are to be equitably shared in a humane world society...We will continue to explore and create nonviolent methods for this work, believing that by acting nonviolently we may best insure that we do not violate the humanity all people share.

Among INSA's activities for the coming year, we will continue to pursue peace education, informing people of the nature of U.S. military presence abroad. Our films and growing library will be employed for this purpose. Our newsletter, Peace Unity News, will serve as a clearinghouse and line of communication for sister organizations as well as our voice to the Duke-Durham community. Most significantly, we will organize study/action projects to investigate the $4 million of Department of Defense funds supporting research at Duke; the neglected implementation of ROTC modifications and future of "peace studies" (irenology) on campus; the continued presence of Army Research Office-Durham (AROD) on campus; and other manifestations of the university's involvement in the military-industrial complex. A retreat in October will be the scene of training sessions in nonviolent direct action and "peace research" techniques. ISNA will sponsor the visit of Daniel Berrigan to Duke in the fall.

We need dedicated minds and spirits to help us realize our politico-socio-spiritual goals. Join us!

Joe Alvarez
Jim Wrenn

> "Our love should not be just words and talk; it must be true love, which shows itself in action."
>
> --I John 3:18.

Duke Draft Counseling Office

Early in the calendar year in which you turn 19, which probably means the latter part of your freshman year at Duke, you will receive a Selective Service lottery number. On January 1 of the year in which you turn 20, you will become eligible to become drafted, with your place in line determined by your lottery number and without regard for the disruption that being drafted will impose on your personal plans for an education.

How can you respond to this unwelcome fact of life? ROTC? The Man says that's the way, but somehow the logic of joining the military so as to avoid joining the military may escape you. C.O.? You're not exactly a devout person, right? Medical disqualification? You say you're on a football scholarship? Well, don't forget Broadway Joe. Be drafted? It has advantages, since that way you don't have to make any tough decisions, but may not really appeal to you. Resist? How does five years sound?

This is where the draft counseling office comes in. Our job is to be available to you when you want help with the draft. What do we do? We 1) explain the law. Selective Service law and regulations are very complex, perhaps more so than tax law. We have the law, and we know how to use it. What we don't know, we know how to find. We have it right, too. Not "I know a guy who got out by eating only salted elephant meat for 38 days and then . . . .," but the real law, so that you won't be grabbing at straws. There must be more misinformation than correct information available about the draft at any one time.

We 2) can tell you your rights under the law. Just as you have a legal right to certain deductions on your income tax form, you also have certain rights under the draft law. If someone suggests that its unpatriotic to exercise those rights, ask him when he last intentionally paid the government more taxes than the law requires. Your rights may include the right to not be drafted at all. If you don't find out your rights, no one is going to make sure that you get them, and you may end up doing some things that you don't want to do very needlessly. The Selective Service System only successfully operates as a bureaucracy because very few people exercise their rights under the law.

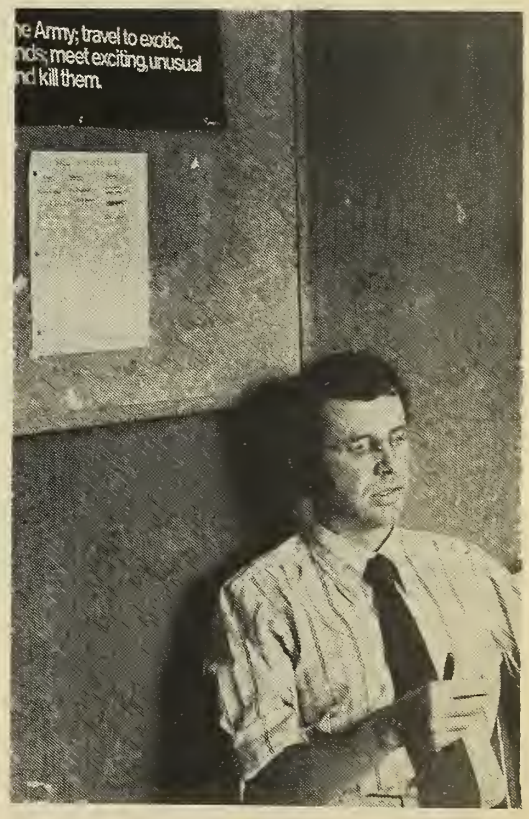
We can 3) help you decide what you want to do about the draft. That doesn't mean telling you what we think you should do, or trying to convince you to resist, or go C.O., or whatever. It means helping you reach a decision about the draft which you can live with, and which is best for you as an individual. After all, we won't be there to hold your hand when you're in the army, or jail, or Canada, or alternative service. Its got to be a choice that's really yours. We have several counselors who are very skilled in helping men make this decision.

We can 4) help you exercise your choice, once you've made it. That means telling you what procedures to follow, what forms to fill out, and what letters to write. It means helping you document physical disabilities, or find disabilities you didn't know you had, or express your beliefs concisely on an objector's form.

Finally, we can help you find help if we can't help you ourselves. Need a sympathetic physician? A good draft counselor in Boston? A lawyer who wins draft cases? The address of the local Army recruiter . . . .? We have those resources and many more.

The draft counseling service does other things as well. We train counselors, both for our own office and elsewhere. We send speakers to the local high schools to explain the law, and we try to dispell misinformation about changes in the law through *Chronicle* articles. The draft counseling office is located in 102 Flowers Building, across the hall from Flowers Lounge. It is open Monday and Wednesday afternoons (2-5) and evenings (7-9). Other hours may be announced in the *Chronicle* or posted on the office door. The office is staffed by volunteers who meet our criteria in knowledge of the law and counseling ability. The service is affiliated with the Duke YM-YWCA, is open to all people with draft problems, and neither charges for its services nor accepts any contributions from counselees.

—*Timothy Keith-Lucas*



Racism at Duke:
The White Problem

There is, functioning within American society, a white male club, made up primarily of white males, who control the rules, the power, and the resources of the society for the benefit of the club members. For most of us, whether we are white males or even some "liberated" females or even some blacks, our highest ambition is to become a member of the white male club. That's why we came to Duke: this is where the initiation begins. An education at an institution like Duke prepares new leadership for the club. Racism and sexism are the primary forces which maintain the club. What is needed is certainly not more of us good white liberals joining the club; the club needs to be dismantled.

Prejudice is a personal hang-up, a "pre-judgment based on insufficient information," which prevents open interaction with folks who are different from us. Racism is much more than this; racism refers to activities which perpetuate policies, resources, and power which subordinate minorities and maintain the white male club. Racism is not the problem between blacks and whites; racism is the white problem.

The Duke YM-YWCA has been trying during the past year to understand institutional racism at Duke and to develop some concrete action strategies to change the institutional practices at Duke which subordinate Third World people (Blacks, Chicanos, Native Americans, and Asian Americans) at Duke. We feel that it is important to work against racism within Duke for two reasons: 1) as a part of the Duke community our self-interest is at stake; a non-racist, pluralistic university would provide us with a much more valuable educational experience than we now receive, 2) Duke has an active chapter of the white male club.

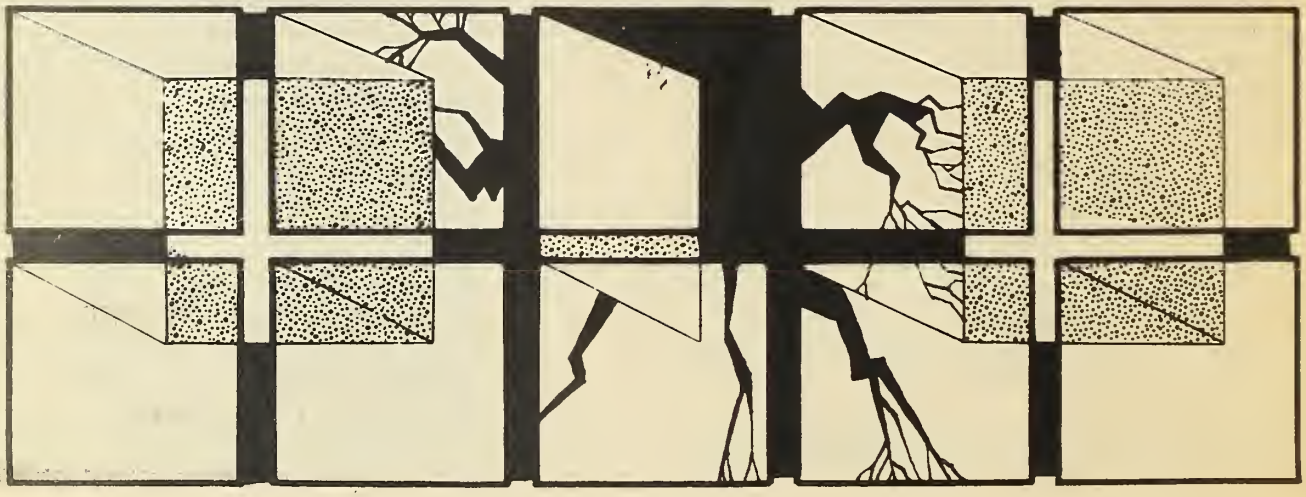
We spent part of last year doing a report on racism in the curriculum at Duke. In this report we identified elements of the white western bias in the curriculum and an orientation on the part of many faculty towards understanding racism as personal prejudice rather than as institutional racism. These factors combined with a minority student population of 4% and only 5 black faculty result in a white, liberal university which in most cases is not fostering critical thinking towards the end of changing social systems and eliminating racism.

This is not to say that the situation is hopeless or even static. Change is possible here, in the curriculum, in governance, in faculty hiring and student enrollment, in administration, towards the creation of a pluralistic university which seeks to meet the needs of whites and non-whites. But it is an incredibly huge task. You will find here some allies; but mostly you will find pervasive passive resistance to change, especially with regard to racism: "But we have A black man in our department . . . "

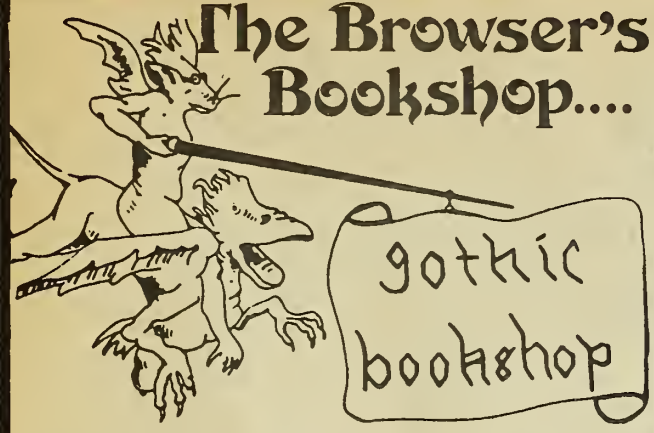
The elimination of racism at an institution like Duke must be approached from two directions. Non-whites at Duke, which means primarily blacks, must be empowered to have a legitimate voice in decision-making and to determine how their needs may best be met, academically, socially, culturally, which may mean, for starters, blacks in the administration and more blacks in faculty positions. Secondly, for whites, the basic cultural presupposition that "white is right" must be confronted head-on: the white western mind-set which governs our institutions and allocates our resources is shot full of holes and in urgent need of replacement. This may mean a radical re-orientation in curriculum, allocation of resources, and setting of priorities at Duke. Step one should be a movement to dismantle the Duke chapter of the white male club.

If you are interested, call the Duke YM-YWCA. This is one of the things we are about.

—Marie Fortune is a 1972 graduate now at Yale Divinity School.



The Browser's Bookshop....



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Duke University Drama Committee
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KING LEAR
October 6, 1972

GODSPELL
October 25, 1972

The Effects of Gamma Rays on Man-in-the-Moon MARIGOLDS
November 9, 1972

APPLAUSE
January 21, 1973

NO PLACE TO BE SOMEBODY
February 16, 1973

SLUETH
March 5, 1973

1972-73

The Drama Committee, along with the other committees within the Duke University Union, is composed primarily of undergraduate students. Its main purpose is to bring Broadway dramas, comedies and musicals to the Duke community. This season's programming has already been decided, but the committee will need new members to help in advertising, playbill layouts, ushering, and many other necessary functions. Also, all committee members will play an important role in determining what Broadway productions will be presented at Duke in the 1973-74 season.

If you have any interest in joining this organization and having a direct input into the continuation of Fine Arts at Duke, then simply write to the Drama Committee Chairman, Duke University Union, Box KM Duke Station, Durham, N.C. 27706; *or* come by the University Union office when you arrive on campus; *or* watch in the *Chronicle* (Duke's daily newspaper) for the Drama Committee's first meeting and come see us then.

The Status of Women at Duke

Like the cigarette advertisement, the Duke administrators can rightly say, "You've come a long way, baby" to the myriad of women who have passed through Duke's magnolia-league halls in the past four years. But the fight wasn't easy and, despite rapid changes in social and residential regulations and stereotypes, the battle for recognition of equal status in a psychological and social sense wages on.

In my three years at Duke University, I have witnessed marked changes in women's individual self-awareness as well as in faculty and administrative initiative to facilitate this awareness. The introduction of a women's history course, for instance, and the increased activity and membership of Duke's Women's Liberation group have made students and faculty members cognizant of women's historical and social context and of women's power as a political entity. The Affirmative Action Plan, approved in March of 1972, set down definite, progressive guidelines in regard to equitable hiring practices for women employees, both academic and non-academic.

In addition to these recent gains in the academic and employment realms, undergraduate women students have been effective in the past four years in achieving a more self-deterministic stance concerning social regulations and control. But, in spite of claims in the catalogue to the contrary, the Women's College has historically adopted an *in loco parentis* attitude toward women students. Failing to shed its protective role, the Women's College has continually enforced specific hours for freshmen women while freshmen men are allowed to determine their own social regulations. Similarly, "open-opens" or parietals have been limited for women by rules originating in the Women's College offices. With the merger of the Women's College and Trinity College as bureaucratic units, however, these social discrepancies should eventually disappear. The creation of co-ed dorms and federations last year and the uniformly co-ed status of both East and West campus have already helped in breaking down outdated regulations, and have aided in the achievement of a more casual and relaxed atmosphere for both sexes.

So what have Duke women got to complain about? The lack of women professors, i.e. women models, for one thing. In my past three years at Duke, I have yet to take a woman professor; the only women of authority and power with whom I have come in contact are house counselors, women professors on university committees, and an occasional women dean or two. The subtle (or sometimes blatant) condescension on the part of male professors toward their female students must be offset by an equal number of encouraging and competent women teachers. In addition to equalizing the numbers of men and women admitted, Duke must now attempt to actively encourage women to prepare themselves for professional careers, such as law, medicine and engineering. A career counseling office geared to assist women in search of an active and challenging career should be the achievement of an equal share of responsibility and its complement, freedom.

—Sue Tifft is a senior.

For Men in Isolation

These thoughts can not be a synopsis of men's consciousness at Duke; they can only be some of my own thoughts on men's sex roles. My thoughts are limited by the extent of my growth over the past few years. You see, men, no one is fully liberated; we are merely at different resting points along the way. I am a man talking to men, because we have isolated ourselves from one another for the sake of some cultural mask called manliness. I am not writing rhetoric on the oppression of women. Women can speak for themselves better than I. For as a man, I can never experience their experience. But if men can understand how we oppress ourselves and hurt others, then we can begin to understand what oppressed women are saying.

I would like to ask you to reflect seriously and honestly about the following questions. See if at the base of your answers is not some archaic concept of manliness—a concept which stifles rather than allows for the growth of humanity.

When was the last time you cried? Did you feel better afterwards? Why don't you cry now? Can you cry without shame? Can you cry in front of a woman? a man?

When, where, and under what circumstances did you hear the terms: sissy, queer, coward? How do you define these terms and how do you treat men who fit your definitions?

Have you ever been afraid? When was the last time you admitted it? Were you ashamed? Can you express your fear to a man? to a woman?

When was the last time you embraced a man? Do you embrace them now? Why can women embrace each other in friendship, but men can not?

Have you ever competed against other men for the attention of a woman?

Have you ever felt lonely without a woman even in the presence of male friends? Are there things you can tell a woman and not a man? What? Why?

Can you treat a woman as an equal with respect for her humanity?

How important is it for you to be "successful?" At what expense?

Men, we have been competing against each other since before grade school. Remember "king of the mountain," schoolyard fights, high school and college sports? It was the physically stronger and the aggressive who were rewarded. Maybe now our aggression is more academically oriented, but we have been frequently rewarded for knocking the shit out of one another. We have been rewarded for driving ourselves to ulcers and neuroses just to be "successful." We have had to deny the potential strength and humanity of women to protect ourselves from a whole new set of competitors; because we have never learned how to be open allies. The capitalistic ideals of competition, expansion, and private ownership seem to be the predominant ways we treat those whom we believe we love.

Here are a couple of my own responses to these questions. Last year it became necessary for me to cry in order to maintain a sense of emotional stability. Crying is a tremendous way to release tension and bottled up emotions. I truly felt better after crying. But I couldn't cry among my male friends. I was ashamed to cry and so I walked into the night to cry among the stars and trees. Frankly neither stars nor trees are very understanding. Finally I expressed my shame to my roommate. His response to my crying was one of surprise and approval. So strong was his inhibition to this biological release, that he has been unable to cry since childhood. He is unable to cry even though he readily admits to its physical and psychological benefits. Indeed, our Abnormal psychology professor explained that male suicides could be decreased by teaching boys to cry.

The last time I embraced a man out of love for his humanity was in grade school. While walking, my brother and I would sling our arms around each other's shoulders and waists. Now I feel too inhibited to embrace my brother, because I've learned too well the lessons of manliness. Male to male contact is repulsive to me, just as are the concepts of sissy and queer. In fact it is all too easy for me to forget that behind these concepts (sissy, queer, coward, etc.) are people. I've seen women embrace each other out of no more desire than genuine friendship. But why do men find it hard to express this outward sign of love? Is love a kind of hindrance to competitors on their way to "success?"

Many times I have competed for the attention of women. A smile, an acknowledgement of my thoughts, their friendship was enough for an instant ego trip. I competed for such attention even among my best friends. This is bad for two reasons. It insures that men will never be able to put down our guards and see each other as people. Secondly, it places women in a category of things like trophies, honors, awards which are there for the strong, intelligent, and aggressive males to win. This petty competition keeps me from exploring the greater humanity of both men and women.

I have expressed thoughts to a woman whom I've known for three months—thoughts which I haven't expressed to men I've known for three years. With women I can express my doubts and fears, because they are in the "safe" group of non-competitors. Men are still competitors and as such I can express to them no sign of weakness. For weakness, as I have learned from our days of competition, means defeat, loss of status, a threat to manhood. Here again I isolate myself from men. Here again I classify women and restrict their potential as human beings.

On and on I go about men as competitors, and women as classified objects. Well, what's the point of these garbled thoughts, questions, and half-answers? Like I said earlier, these thoughts are a critique of men's thinking at Duke only in so much as I am a man at Duke. Indeed, some of the questions may be irrelevant to you, and some of my responses to the questions may seem absurd. But I'm no longer competing for A's in Freshman English. I just want men to begin to raise questions about their existence as culturally defined males; to think about what is so valuable about our concept of manliness that we must isolate ourselves and oppress women. Yet I also want these questions and proposed answers raised, for once, in a non-competitive atmosphere. An atmosphere free from fear of each other. An atmosphere where one can grow at his own speed with the aid and support of all people.

—Eric Dermer, a senior, will lead the Y's men's group this year.

OPT:

Building the Alternative Society

How can an alternative culture survive, let alone be effectual, when the established, power-holding society threatens to co-opt, engulf, or obliterate anything antithetical to its ideas of power and progress? This is a serious question, and those now termed the "counter culture" have yet to come up with definitive answers to it, but they also have yet to abandon their work in creating alternatives for themselves; obviously they believe that lifestyle is an important means of confronting the power structures and not being left without places to recharge energy thus expended.

Vocations for Social Change, a national network of counseling offices inspired by the original one in Canyon, California, is an attempt to give direction to the anarchic forces of the counterculture through acting as a communications medium of all the assorted bizarre, weird experiments oozing out of some yet-to-be-located-by-intelligence-officials subversive swamp which appears to exist underground in every corner of the country (even not just *this* country).

Sometimes it appears that this swamp must be the Great Dismal, especially when one experiences it alone. It ain't easy and it ain't (financially) lucrative, but it's better when people get together to do it and it appears more valid when one is aware of other groups working toward similar goals.

After a Vocations for Social Change conference in the spring of '71, the Duke Y established a VSC center as one of its ongoing projects. OPT (in the sense of "to opt for") is not unique—there are several other centers like it at universities and freak-infiltrated cities throughout the country. The philosophy of Vocations for Social Change is to help make it possible for people to integrate their work with their desired lifestyle. One should not be constrained to relinquish political activity and working to establish powerful relationships with people struggling with similar ideas and conditions, in order to enter the working-consuming-working some more or just-scrounging-around-to-subsist world. The people of OPT have been trying to find meaningful jobs for Duke and Durham people with these ideas and also trying to educate others about such options. One cannot be too utopian, however, and an all-around shortage of jobs sometimes means one must compromise and do a little nine-to-five-dress-upping before setting up that free school or People's radio station. The growing "counter-cultural" community in Durham does have need of a place like OPT so that people can help each other overcome the aforementioned obstacles. OPT can act as an idea-exchange place as well as an information center on events and political activities in the community.

Co-operation is important in helping an experimenting and close community to survive. A food co-op is already helping people work together to keep expenses down. Various stages of communal living are found among off-campus students and Durham inhabitants and even to some extent in a few dorms. It is difficult to say where this all is going. OPT is not yet very strong but is floating along with the area's transformations and trying to determine some way to facilitate things and help get people working together.

—Marilyn Roaf, a 1972 grad, will be in Durham next year trying to keep the OPT office going, and spreading sunshine to all who know her.

Drugs at Duke

Use of drugs has been widespread at Duke for at least the past three years. Presently there is no method for coping or trying to cope with the situation on campus. The administration has seemingly and effectively closed its eyes to the problem. The general policy of the university concerning aid for the students has been no policy.

Different types of drugs can be easily obtained on campus or in Durham. The quantities available vary, depending upon the shipments from other parts of the country. Marijuana, hash, speed, acid, cocaine, and heroin are the usual items on the market. The cases of marijuana and hash cut with cocaine and heroin are increasing. In spite of the efforts of many cities and high schools to educate people about the dangers of various drugs, there are still individuals who are ignorant of the results of getting into the drug scene and hitting the "hard stuff."

Speed can be easily obtained in Durham. Speed *does* kill.

Cocaine is not as available in Durham but it could become more prevalent. Cocaine is a narcotic; an individual can become physically dependent on it.

Heroin has become increasingly available at Duke since 1969. Durham has one of the worst heroin problems in the country: one out of every one-hundred people in Durham is a heroin-addict. The drug is very easy to obtain. According to the Durham Vice Squad, heroin is one of the most serious problems in Durham and is responsible for much of the crime in the city.

With such a problem in Durham, (and it has been a serious problem for about thirty years), it is not unusual that smack would hit the campus. And it did, reaching its worst state during the past school year. A *Chronicle* supplement on heroin at Duke exposed the campus, and the administration, to both the extent of the problem and the ignorance of the university community.[1]

William Gray, a resident in psychiatry formerly with the psychiatric clinic of Duke Hospital, was quoted by the *Chronicle* as saying that there were thirty to forty regular heroin users at Duke last year.[2] Gray also said that he was informed by pushers that they pushed "to 300 Duke students who used intermittently."[3] Other pushers in the area consider this to be a low estimate.

The chances of an intermittent user becoming a regular user are extremely high. It is a very rare person who can stop using a narcotic once he has become involved with it. Those individuals who do stop have usually done so because something else has filled the gap that the drug filled—a friend or loved one, studies at school, politics, religion, or social involvement. This does not happen often.

People generally turn to heroin to fill a void in self. According to William Gray, "Heroin is used by addicts to control their social and personal anger; drugs are a form of self-preservation."[4] If an addict grows in self-understanding and self-awareness he would no longer have need of the drug. But the possibility of this happening while an individual is addicted is almost impossible.

Anyone addicted to heroin will eventually drop out of school. It is rarely possible for an addict to maintain for more than one semester the normal academic functions required of Duke students. However, some people have been known to continue—and even to achieve good grades. This is very unusual. What usually happens to people dependent on a narcotic is loss of the ability to do the normal activities of living. They cannot, eat, sleep, work, make love, or maintain relationships with other people.

The dangers connected with heroin use in Durham are manifold. The quality of heroin in Durham is weak, although it is becoming stronger. This means that the possibility of overdose is increased. No one can take pure heroin. According to Elaine Hilberman, a psychiatrist at John Umstead Hospital in Butner , North Carolina, any dosage, or bag, that contained more than twenty percent heroin would be a fatal dose for a Durham user.[5] There is no way to test heroin for strength. An individual who has become accustomed to taking heroin at a certain strength could easily obtain a bag containing a greater percentage of smack. This could prove fatal.

Another dangerous aspect of heroin use is the diseases which can be communicated by dirty needles. Hepatitis, tetanus, endocarditis, and any disease carried in the bloodstream could be passed on by dirty needles. Endocarditis is characterized by "inflammation of the muscles around the heart" and is preceded by a high fever, anemia, and loss of apetitite. In cities where heroin use is great, both endocarditis and tetanus are frequent killers of addicts.

In addition to being unable to determine the strength or quality of heroin, it is almost impossible to determine what substance has been used to dilute a bag. Sugar and quinine are normally used to cut heroin. But there have been cases where battery acid, arsenic, strychnine, and even Drano have been used. Injection of these substances into the veins will cause a gruesome death.

If a Duke student gets involved in the heroin scene, or with any drug, there are few places for him to turn for help—if help is desired. There is no drug house at Duke and there are no doctors hired to deal specifically with the drug problems of students. There are faculty members who are equipped to cope with the situation. Even the majority of the students seems ignorant of the problem and unaware of any methods for dealing with it.

Durham has few facilities geared to dealing with heroin addicts or heavy drug users. One of the state mental hospitals, John Umstead Hospital, is located twenty five miles from Duke at Butner, where staff members are few and overworked. There is no special program or facility for individuals with drug problems. The same is true of

Memorial Hospital in Chapel Hill and of Duke Hospital on campus. Meyer Ward, the psychiatric ward of Duke Hospital, and the emergency room are places where a student drug user might be taken. From these places an individual might be sent to the Durham Mental Health Clinic or to the Psychiatric Clinic of Duke Hospital. Both clinics have large caseloads and few people to handle them. A heroin-dependent person, or an individual strung out on any hard drug, needs close, intimate contact and personal treatment. This kind of care is hard to find in Durham.

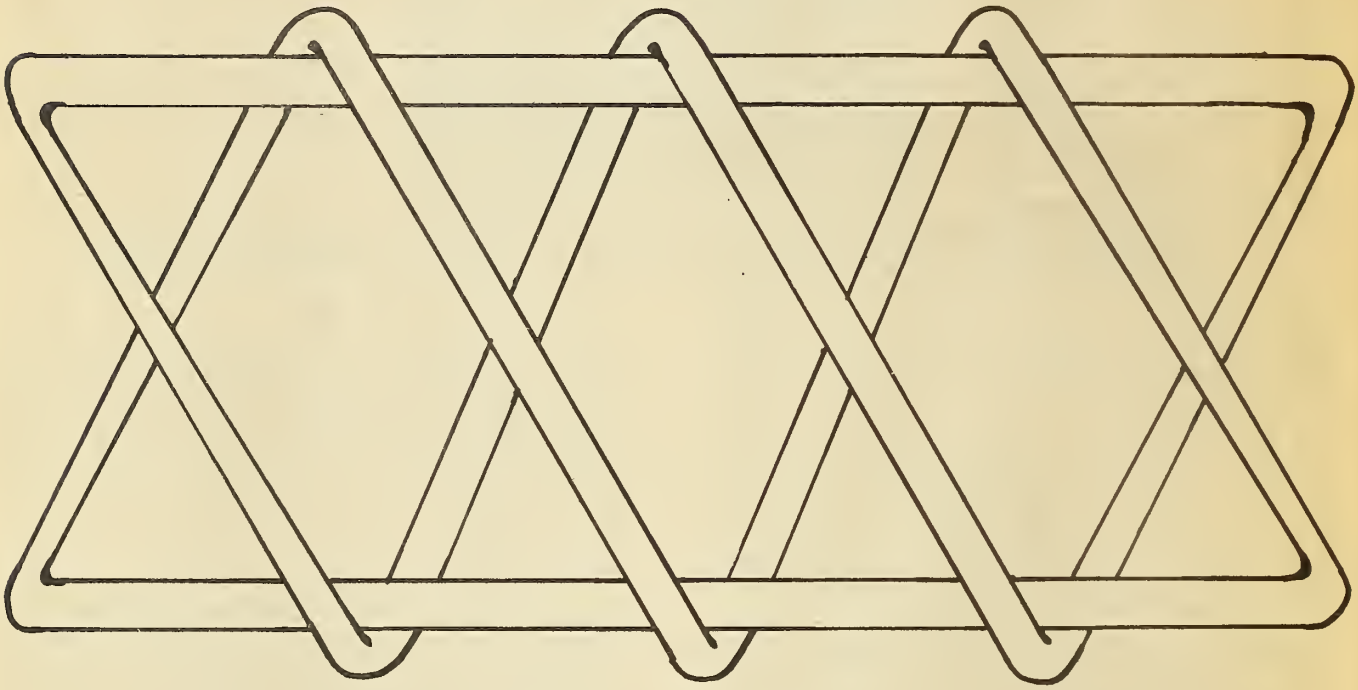
Currently the laws of North Carolina concerning the possession and sale of drugs are extremely rigid. This state makes no distinction between the drug pusher and the drug user. Both offenses carry the same sentence—a maximum of five years in prison. Sentencing is mandatory. This fact does not allow judges to consider the special situation of each person convicted when determining what punishment, if any, should be alloted.

The official regulations of Duke University prohibit members of the university "to possess, use, or distribute illegal drugs, including opiates, barbituates, amphetamines, marijuana and hallucinogens."[6] The possible penalties include suspension. The penalty for the sale or distribution of any illegal drug is expulsion.

Until the students become involved enough to organize and apply pressure, the official drug regulations of Duke will not change. And the unofficial policy of providing little care and aid for students with drug problems will remain the same. If you hit the hard drugs at Duke there is only a long, lonely road down. The university community will seem blind to your fall.

—Julia Brown is a former Duke student and employee who now resides in Chapel Hill.

1. *The Chronicle,* Duke's Daily Newspaper. Vol. 66, No. 137. May 12, 1971. 2.*Ibid.* 3. *Ibid.* 4. *Ibid.* 5. *Ibid.* 6. *Bulletin of Duke University,* 1969, p. 68.



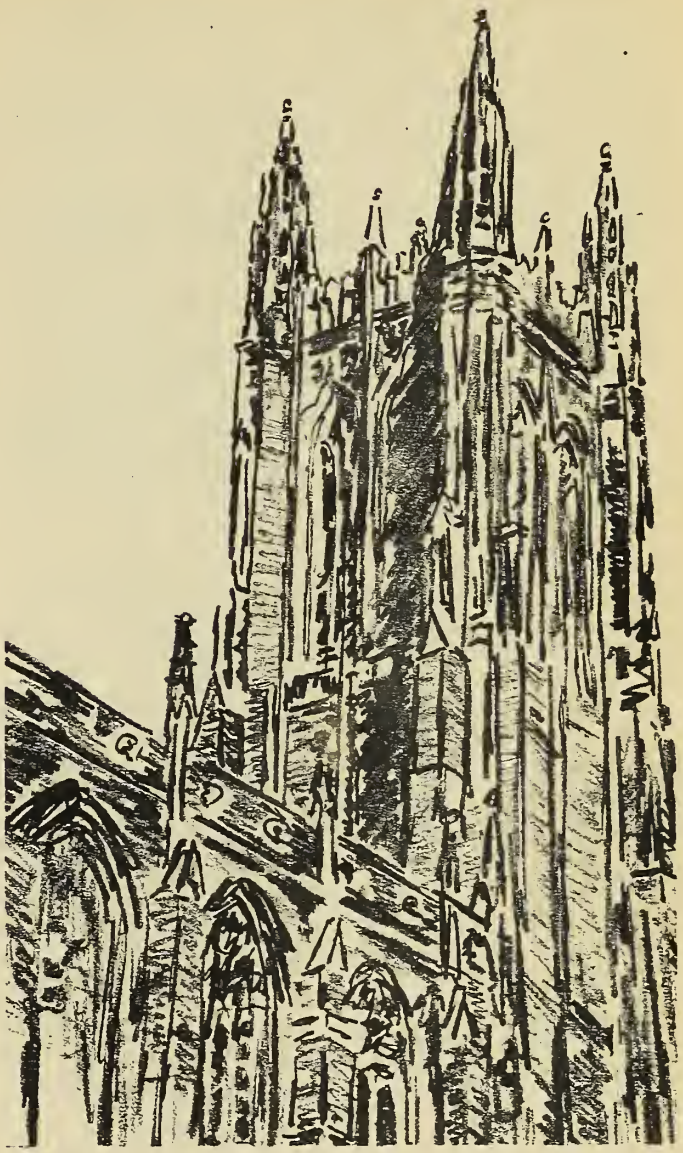
Religious Life

Religious life at Duke can be and has been described many different ways using a multitude of approaches. None of these approaches truly represents the situation. Neither will the one I choose. Arbitrarily I have decided to divide the Duke religious experience into three different levels determined by the campus visibility of that level.

The first level is that of the invisible religion at Duke. This heavily populated level is composed of everyone on the Duke campus who has established something as sacred in his life. The worship of this sacred thing is everpresent in the dormitory, fraternity section, dining hall, and library, but it is unseen in its disorganization. Every man worships his own thing with his own ritual. Some people worship the interpersonal relationship by exalting the bull session in the dorm or the interplay with the current girl or boy friend. Others celebrate the power of alcohol or drugs in parties or in seclusion. Some delight and find their solace in consuming food. (Even Duke dining hall food.) A large contingent dedicate their lives to attaining the present and future status gained by earning good grades. These solitary worshippers are found nightly in the stacks of the library or feeding programs to the computer.

The second level of religious life is smaller, but more visibly defined. To belong in this level one must choose as his sacred thing a transcendent God and then worship that God in a corporate body that worships as he does. It is the presence of these bodies that makes this level more noticeable on campus than the first group. This level includes a wide selection of bodies from United Christian Movement to Fellowship of Christian Athletes. Just as examples, not even as definitive examples, I will introduce you to three of these corporate groups. Campus Crusade for Christ is a group determined to keep alive the truth of Christ and the Bible through literal interpretations and rejoicing with guitar-led singing and student-led devotions. Omega House, on the other hand, is determined to seek a new revitalizing religious quality in their day-to-day lives by living in an intentionally religious community. This house is an experiment involving a co-ed communal group living in the Methodist student center. Outside the Christian tradition that nourishes the first two bodies, the Hillel Club meets regularly to continue and activate the Jewish tradition at Duke with the aid of a rabbi. There is a collection of able denominational chaplains and religious centers which give some structure to this visible but loosely connected level.

The last level in this analysis is one of high campus visibility. It consists of that bit of religious life centered on the renowned Duke Chapel. The reminder of the powerful tradition of religion at Duke cannot be avoided at anytime. The manifestation of this level, however, comes only on Sunday morning when the chimes ring and the dressed-up men and women file into the Chapel. The group that attends the interdenominational Sunday service has grown



smaller in the last years, but for many people this impressive service is the matrix of their religious experience at Duke.

When you come to Duke next fall, the Chapel will be the first opportunity for worship that you encounter. This may be what you are looking for, but in this fast-changing world it may not. You may not even desire to worship at all. Most humans, however, whether they intend to or not, will worship some god or another. I have simply tried to show you some of the alternatives that do exist at Duke for worshipping the sacred.

—Susie Dunn, Class of 1972, was an active member of the United Ministries Staff.

STUDENT SURVIVAL:

ABORTION COUNSELING

1. Human Sexuality Information and Counseling Service. Graham Student Union Bldg., UNC at Chapel Hill. 933-5505. Weekdays afternoon and nights.
2. Hassle House. 1022 Urban Avenue (2 blocks back of East Campus), Durham. 688-4353. Afternoons and nights, 7 days/week.
3. Associate Director of Religious Activities, East Campus. Campus Center (behind Giles House) East Campus, Duke. 684-2909. Weekdays.
4. North Carolina Clergy Consultation Service. Chapel Hill. 967-5333.
5. Chapel Hill Switchboard. 408 W. Rosemary Street, Chapel Hill. 929-7177. Days and nights, 7 days/week.
6. Pregnancy Tests: Same-day results; reliable, confidential; $6. Free information and counseling. Adam and Eve, 123 N. Columbia Street, Chapel Hill (address may soon change). 942-8228.

ALTERNATIVE EDUCATION

1. ASDU Free University. Courses are student-run, no credit. Contact Associated Students of Duke University (ASDU), 104 West Campus Union, 684-6403.
2. Free Jewish University. Organized co-operatively with Duke and UNC-CH. Contact: Rabbi Robert Seigel, Duke Hillel, 4767 Duke Station, 684-5047 or 383-1310.
3. Institute for Parapsychology. World-famous. 402 North Buchanan Blvd., Durham (just across the East Campus wall). 688-8241.

BIKES

1. The Clean Machine. 110 West Main St., Carrboro. 967-5104. 10-6 Mon.-Sat. Gilane bikes.
2. Addison's Play World. 413 E. Chapel Hill St., Durham. 682-0434.
3. Durham Sporting Goods Co., 201 E. Chapel Hill St., Durham. 682-0386. Schwinn bikes.
4. Brunson's. 800 W. Main Street, Durham. 682-9389.

BOOKS

1. The Gothic Bookshop. Beside Page Auditorium, Flowers Bldg., Duke campus. Good but small. Best in literature and philosophy, okay in art and psychology. Some counter-culture.
2. The Book Exchange. Five points, downtown Durham. Says its the South's largest. Also buys back textbooks, and carries all Duke required texts. Will order anything.
3. The Intimate Bookshop. E. Franklin St., Chapel Hill. Best selection of counter-culture material, strong in all areas including film and drama, hobbies, poetry. Strong in Southern authors. Also has art poster gallery.
4. The Old Book Corner. 137-A East Rosemary St., Chapel Hill. Specializes in very old books, first editions, etc., but has interesting selection of paperbacks.
5. Logos Books. 133½ E. Franklin St., Chapel Hill. Specializes in theology and spiritualism, both Christian and non-Christian. Also posters and jewelry.
6. Community Bookstore, 403 West Franklin St., Chapel Hill. Specializes in political and social theory, also recent fiction and local authors.
7. Josephus Daniels Student Store, UNC campus, Chapel Hill. Probably the largest selection of strictly academic paperbacks in the region.
8. Duke University Bookstore. Basement, West Campus Union. Strictly required texts for Duke courses.

BOUTIQUES

(shops in this area go in and out of existence quickly. This is only a limited selection.)
1. Alexander's Ambition. 135 E. Franklin St., Chapel Hill.
2. Charlotte, Having Seen His . . . , 173½ E. Franklin St., Chapel Hill.
3. Tonita's Weigh, 105 E. Chapel Hill St., Durham.
4. The Thread Mill, 412 West Franklin St., Chapel Hill.
5. The Paper Castle, 141 E. Franklin St., Chapel Hill.
6. The Shrunken Head, 155 E. Franklin St., Chapel Hill.
7. 103 East, 103 East Franklin St., Chapel Hill.
8. This End's Up 149½ E. Franklin St., Chapel Hill.

CAMPING GEAR

1. The Trail Shop, Eastgate Shopping Center, 15-501 Bypass, Chapel Hill. Monday, Tuesday, Wednesday, Friday and Saturday 10-6, Thursdays 10-8.
2. J. & T.'s Government Surplus, 104 Morris Street, Five-Points, Durham.
3. Durham Sporting Goods, 201 E. Chapel Hill St., Durham.

CONSUMER ACTION

1. North Carolina Public Interest Research Group (PIRG), contact Associated Students of Duke University (ASDU), 684-6403, 104 West Campus Union.
2. Consumer Protection. P. O. Box 629, Raleigh, North Carolina.

COPYING

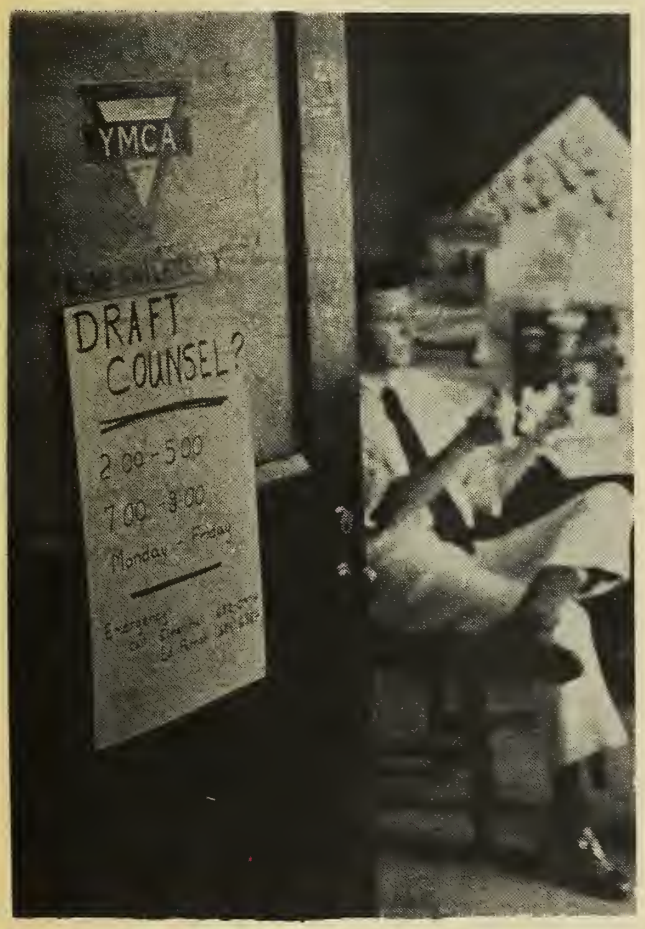
1. Carolina Copy Center, Inc. Speed printing.716 Ninth St., Durham and 412 West Franklin St., Chapel Hill.
2. Copyquick. 133½ E. Franklin St.

CRISIS PREVENTION

1. Crisis and Suicide Center. 688-5504.
2. Hassle House. 1022 Urban Ave., Durham, 688-4353. Drug counseling.
3. Chapel Hill Switchboard. 408 W. Rosemary St., Chapel Hill. 929-7177.
4. The House. Raleigh 834-0731.

DRAFT COUNSELING

1. Duke-Durham Draft Information and Counseling Center. 102 Flowers Bldg., Duke campus. 684-3196. Hours posted.
2. North Carolina Resistance. Draft and tax resistance. P.O. Box 5404, Raleigh, N.C. 27607. Duke chapter, contact: Bill Ramsay, Duke Divinity School.
3. Chapel Hill/UNC Draft Counseling Center. Graham Student Union, UNC. 933-5550.
4. Raleigh Draft Counseling Center. 832-4379 or 876-1675.
5. National Interreligious Service Board for Conscientious Objectors. (NISBCO). Up-to-date lit., referrals, monthly newsletter. 550 Washington Bldg., 15th St. at New York Ave., NW, Washington, D.C. 20005.



DRAMA--see Entertainment

DRUG COUNSELING--see Crisis Prevention

DRINKING PLACES

1. The Ivy Room. 1004 West Main Street. 2 blocks down from East Campus.
2. The Student Prince Haufbrau. Broad St., next to A&P across from East Campus wall.
3. Annamaria's. (BAT's) 107 Albermale St., around corner from Ivy Room.
4. The Electric Co. Eastgate Shopping Center, Chapel Hill.
5. The Village Green. Downtown Chapel Hill, has several bars.

ECOLOGICAL ACTION

1. Duke-Durham ECOS. 212 Flowers Bldg., Duke campus. 684-5795.
2. Chapel Hill ECOS. 933-3757.
3. Raleigh ECOS. P. O. Box 5536.
4. Pollution Hot-Line. 800-662-7308.

ENTERTAINMENT
see also THEATERS

1. Duke University Union. 207 Flowers Bldg., West Campus. 684-2911. Its committees include: Major Attractions, Major Speakers, Performing Arts, Graphic Arts, Dramatic Arts ("Broadway at Duke"), Freewater Film Society.
2. Artists and Lectures Series. Office of Cultural Affairs, 107 Flowers Bldg., West campus. 684-5578.
3. Duke Players. 101 Branson Theater, East Campus. 684-3181.
4. Hoof 'n' Horn. 02 Flowers Bldg., "Fred" Theater. 684-5084.
5. Duke Folksong Society. Contact Len Jackson on Marci Kramish, 684-2882. Runs a coffeehouse.
6. Duke Symphony. 684-2534.
7. Choral Activities. 303 West Union Tower. 684-3898.
8. Duke Concert Band. 684-2534.
9. The Electric Co. Nightclub. Live music on weekends. Eastgate Shopping Center, Chapel Hill.

FOOD CO-OPS

1. People's Intergalactic Food Conspiracy No. 1 $3/person membership. To join, come by 105 West Campus Union on Wednesdays when orders are taken or by the Baptist Student Center, Alexander Ave., on Thursdays from 6 to 8:30 when orders are picked up. Mostly vegetables and fruits, they also have some natural and organic foods, homemade cider and yogurt.

GALLERIES

1. Duke University Art Museum. East Campus. Strong in medieval and Renaissance sculpture and artifacts, also in Greek and Chinese pottery. Visiting exhibitions. Weak in painting and modern sculpture.
2. The Ackland Museum. UNC campus, S. Columbia St., Chapel Hill. Much stronger in painting, especially French. Also good collection of woodcuts.
3. North Carolina Museum of Art. W. Morgan St., Raleigh. Surprisingly good for this region. Strongest in late medieval religious painting. Good in Renaissance and French neo-Classicism. Modern collection mostly regional artists, but exceptionally strong in German Expressionism.
4. The Unicorn Gallery. 139½ E. Franklin St., Chapel Hill.
5. Duke University Union Graphic Arts Committee has galleries in 104 Flowers Bldg., West Campus, and the East Campus Library. Contact Lee Lourdeaux, Wilson House, 684-4316.

GAY LIBERATION

1. Chapel Hill Gay Alliance. 929-4750.
2. Triangle Gay Alliance. 316 Cutter St. No. 3, Raleigh.
3. Human Sexuality Information and Counseling Service. Has gay counsellors. Graham Student Union, UNC-CH. 933-5505.
4. National Gay Student Center. 2115 "S" Street, NW, Washington, D.C. 20008.
5. Gay Liberation Book Service. P. O. Box 40397, San Francisco 94140.

GIFT SHOPS

(obviously, this is a random selection)
1. Morgan's Imports. 908 W. Main St., Durham. Room decorating, rattan furniture, rugs, posters, etc.
2. The Dandelion. 100 block W. Franklin St., Chapel Hill.
3. Old World Gift Shop, 153 E. Franklin St., Chapel Hill.
see also Handcrafts, Boutiques.

GYNECOLOGY

1. Student Health Service runs a Co-ed Clinic on Wednesdays. For information and appointments, call 684-6721.

HANDCRAFTS

1. Rainbow Arts and Crafts. 104 Albermale St., around corner from Ivy Room.
2. The Craft House, 2704 Chapel Hill Road, Durham. North Carolina crafts.
3. Suruban Partners. This is a religious community which supports itself by making crafts. Home: 1215 Clarendon St., Durham, 286-0225. Office: 286-1406.
4. Pinehurst. 15-501 Bypass at Cornwallis Rd., Durham. Homemade candles and soap.
5. The Knit Shop. 231 N. Gregson St., Durham.
6. The Artisan. 137 E. Rosemary St., Chapel Hill. Local and mountain handcrafts.
7. Country Craft Shop. Jones Ferry Road, Chapel Hill. 967-5450. Mon.-Sat. 10-5, Sunday 1-5.
8. African Batik Shop above Zoom Zoom, enter stairs on N. Columbia St., Chapel Hill. Batik, tie dye, earrings, fabric, dresses.
9. The Glue Factory. 108 E. Main St., Carrboro.
10. The Arts. 159½ E. Franklin St., Chapel Hill.
11. Billy Arthur's Craft and Hobby Shop, Eastgate Shopping Center, Chapel Hill.
12. International Bazaar, held in early December on Duke campus. Sponsored by Duke YM-YWCA.

HEALTH CARE

1. University Health Services. Pickens Bldg., Erwin Rd. 684-6721. Better than most universities.
2. Medical Committee for Human Rights (MCHR). Duke chapter, contact: Paul Bermanzohn, 477-0938. Med students and others active in community health issues.

HEALTH FOODS--see Natural Foods

LAUNDRIES

The closest self-service laundry is beside the A&P on Broad St., across the East Campus wall. The closest cleaners are:
1. Duke University Laundry, 001 West Union.
2. Jack Rabbit Laundry, 1010 W. Chapel Hill St.
3. Eakes Cleaners, 827 W. Morgan St. (around corner from Ivy Room).
4. White Star Laundry, 904 Ninth St.
5. One-Hour Martinizing, Hillsborough Rd. at Ninth St. (one block from back of East Campus).

LEGAL AID

1. Duke Student Legal Aid. Run by Duke Law School students. 684-2699.
2. Durham Legal Aid. 211 Rigsbee Ave., Durham. 688-6396.
3. American Civil Liberties Union (ACLU), P. O. Box 1225, Durham 27702, 489-2500.
4. Chapel Hill Legal Aid. 967-2279.
See also--Draft Counseling

MECHANICS

1. Motorcycle repairs: Open Road, Inc. 505 N. Mangum St., Durham 688-7525.
2. Motorcycle repairs: Mike, 823 Lancaster St., one block behind East Campus. (no phone).
3. Car repairs: all domestic plus VW repairs, engine, brakes, transmission, etc. Complete tune-up: $20 for most cars, includes labor and parts. Contact: Paul, 2328 Farthing St., Durham.

MEDIA

1. *The Chronicle, Duke's Daily Newspaper.* Third floor, Flowers Bldg., 684-2663. Definitely one of the best university dailies, complete coverage of national and campus news. Pragmatically radical, but weakening toward liberalism. Weak on community affairs, arts, features. Good columnists and edits.
2. *The North Carolina Anvil.* Box 1148, Durham 27702. 688-9544. 821 Morgan St. Semi-underground, semi-radical weekly paper of politics and arts. Community (Durham-Chapel Hill-Raleigh) oriented.
3. *The Great Speckled Bird* (Atlanta) is the nearest good underground. Sellers frequently on campus.
4. WDBS. Community-service oriented, semi-official Duke station. Progressive rock, complete reportage of community and campus news, many features news programs, women's news, etc. Located in Bivins Bldg., East Campus. 684-3686.
5. Local newspapers. The Durham dailies—*Herald* and *Sun*—are terrible. Definitely un-progressive, lousy national news coverage, provincial features. Somewhat better are the Raleigh *News & Observer* and the *Greensboro Daily News.* The best of the North Carolina dailies (and the first one sold out on campus) is *The Charlotte Observer.*

MEDITATION AND ALTERNATIVE RELIGION

1. The International Transcendental Meditation (TM)

Society has regular meetings at Duke. Just watch for familiar flyers.
2. Meditation and Philosophy Center. 2010 Acme St. (off Erwin Rd. near Student Health). Meditation rooms and frequent lectures on various types of meditation and philosophies.
3. SATYA SAI BABA group. Bhajans, meditation, readings. Contact: Mr. & Mrs. Williams, 824 Sans Souci Drive Apt. 102, Raleigh.
4. Community Church of Chapel Hill. Purefoy at Mason Farm Rd., near Mem. Hospital.
5. Suruban Partners. Intentional Community committed to radical Christianity. 1215 Clarendon St., Durham, 286-0225.

MEN'S GROUPS

1. The Duke YM-YWCA is organizing a men's group to talk about sexism. Contact Eric Dermer or the Y office, 684-2909.
See also—Gay Liberation.

MUSIC—STEREO AND RECORDS

1. The Record Bar. 201 E. Main St. (downtown) and Northgate Shopping Center, Durham.
2. Record and Tape Center. 112 E. Main St., Durham.
3. Vicker's Audio. 506 E. Main St., Durham.
4. Troy's Stereo Center. 1106 Broad St., Durham.
5. Southeastern Stereo, Lakewood Shopping Center, Durham.

NATURAL FOODS

1. Natural Nutrition. Lakewood Shopping Center, Durham.
2. Harmony Natural Foods. 310 W. Franklin St., Chapel Hill.
3. People's Intergalactic Food Conspiracy No. 1 (See Food Co-ops)

NEWSPAPERS--See Media

POLITICAL ACTION GROUPS

1. Duke YM-YWCA. 202 Campus Center (behind Giles House) East Campus. 684-2909.
2. Institute for Nonviolent Study and Action. 102 Flowers Bldg., 684-3196.
3. Durham Coalition Against the War. 489-2659 or 682-0974.
4. Medical Committee for Human Rights. Contact: Paul Bermanzohn, 477-0938.
5. New American Movement (NAM), C.P. Gilman Chapter. Contact: Sally Avery, 286-4787.
6. North Carolina Resistance. Contact: Bill Ramsay, Duke Divinity School.
7. N.C. Vets Against the War. Chapel Hill: 929-3551.
8. Associated Students of Duke University (ASDU). 104 West Union, 684-6403.
9. Association of African Students. 402 West Union Tower, 684-4154.
10. Young Americans for Freedom (YAF). 212 Flowers Bldg., 684-5795.
11. National Welfare Rights Organization. Information: 477-7327, 286-4787.
See also—Consumer Action, Ecological Action, Draft Counseling.

PRINTING

1. Duke Print Shop. 01 Flowers Bldg, adjacent to Fred Theater.
2. Publications Enterprises. 308-B Flowers Bldg. 684-2663.
3. Southern Associates Press, Inc. 821 Morgan St. Durham. 688-9544.
4. University Printery. Amber Alley (off E. Franklin St. under The Rat), Chapel Hill.
All these shops do cheap printing of posters, flyers, handbills, programs, etc.

RADIO--See Media

RECORDS--See Music

RESTAURANTS

(Obviously, this is just a selection).
1. The Ivy Room. 1004 W. Main St. (2 blocks from East). Delicatessan.
2. Nance's. 109 N. Gregson St. (5 blocks from East). Southern cooking.
3. Wildflower Kitchen. 452 W. Franklin St., Chapel Hill. Natural and organic foods.
4. Pizza Palace. 2002 Hillsborough Road at 9th St.
5. Annamaria's (Bat's). 107 Albermarle St. (around corner from Ivy Room). Pizzas. Read comics while you wait. The Bat is a Duke legend.
6. University Grill. 910 W. Main St.
7. Zoom Zoom. 102 W. Franklin St., Chapel Hill.
8. Bullock's. 3330 Wortham St., off Hillsborough Rd. Southern cooking.
9. Bambino's. 3438 Hillsborough Rd. Pizzas, subs, etc.

10. George's Pizza Palace. 107-109 E. Chapel Hill St., Five Points, Durham.
11. Scott's Grill. 1104 Broad St.
12. Four Seas. 408 Morgan St., Durham. Chinese.
13. Longworth's Cafeteria. Northgate Shopping Center, Durham.
14. The Colonial Inn. Hillsborough, N.C. Historic village.
15. House of Chu. 1404 E. Franklin St., Chapel Hill. Chinese.
16. Angus Barn. U.S. 70 toward Raleigh. Strictly steaks.
17. Canton Cafe. 408 Hillsboro St., Raleigh. Chinese.
18. Tijuana Fats. W. Rosemary St., Chapel Hill. Mexican.
19. The Ranch House. Airport Rd., Chapel Hill. Steaks and beef.

SEX BOUTIQUE

1. Adam and Eve. 123 N. Columbia St., Chapel Hill. Non-prescription birth control, love oils, posters, literature, pregnancy tests and counseling.

SEX COUNSELING

1. Human Sexuality Information and Counseling Service. Graham Student Union, UNC Chapel Hill. Information on contraception, pregnancy, abortion, homosexuality, veneral disease, techniques, interpersonal relations. 933-5505. Weekday afternoons and nights.
2. Hassle House. 1022 Urban Avenue, Durham. 688-4353.
3. Chapel Hill Switchboard. 408 W. Rosemary St., 929-7177.
4. *Birth Control Handbook*. P. O. Box 1000, Station G, Montreal 130, Canada. 25 cents.
See also--Gynecology, Abortion Counseling.

SURPLUS

1. Goodwill Industries. 1121 W. Main St, Durham. (Adjacent to East Campus). used reconditioned furniture and clothing.
2. J & T's Government Surplus. 104 Morris St., Five Points, Durham.
3. Poor Richard's. Eastgate Shopping Center, Chapel Hill.

THEATERS

Durham
1. Center I and II, 489-4226.
2. Carolina, 688-1939.
3. Northgate, 286-9730.
4. Yorktowne, 489-2327.
5. Riverview, 477-5432.
6. Quad Flicks, 684-4059.
7. Freewater Films, 684-2911.
Chapel Hill
8. Plaza I and II, 967-4737.
9. Varsity, 942-3651.
10. Carolina, 942-3061.

VOCATIONS FOR SOCIAL CHANGE.

1. The OPT Office. 212 Flowers Bldg., 684-5795, or call Marilyn, 286-3960.

VOTER REGISTRATION

Contact for Information: Graduate Student Association office, 101 Flowers Bldg., 684-2618.

WATER BEDS

1. Jamal. 320 W. Franklin St., Chapel Hill.
2. The Dandelion. 100 block, W. Franklin St., Chapel Hill.

WOMEN'S LIBERATION

1. Duke Women's Liberation. Currently inactive. Contact: Chris, Connie or Cathy at 286-3960 for information.
2. Chapel Hill Female Liberation. P. O. Box 954, Chapel Hill 27514.
3. WDBS Women's Collective. Contact: Chris Carroll, 286-3960.
4. National Organization for Women (NOW), P. O. Box 871, Durham.
5. Women-In-Action Problem Clearinghouse. 682-1421.
6. Boston Women's Health Course Collective, c/o New England Free Press, 791 Tremont St., Boston 02118. Publish: "Women and Their Bodies," 35 cents.
7. Women's Assault Line. Chapel Hill: 929-7177.
8. Duke YM-YWCA has women's group, discussions on sexism and local action. Contact: Joni Dame, or Y office, 684-2909.

Duke University YM-YWCA

BOX 6847, COLLEGE STATION
OFFICES: 102 FLOWERS BUILDING
and EAST CAMPUS CENTER
PHONES: 684-2909, 3196, 2921
STAFF ADVISORS: Elmer Hall, Lucy Austin

Y EXECUTIVE COMMITTEE
CHAIRMAN Charlie Ebel
CHAIRWOMAN: June Paxton
MEMBERS: Christopher Lewis
Lee Simpson
Alice May Succop
Steve Woodall

Y PROJECT CO-ORDINATORS
THE UNIVERSITY EXPERIENCE
Rob Melton
Steve Dryden
Steve Crane
INSTITUTE FOR NONVIOLENT STUDY & ACTION: Christopher Lewis
OPT: VOCATIONS FOR SOCIAL CHANGE: Chris Mayfield
DRAFT COUNSELING OFFICE
Tim Keith-Lucas
SEXISM SEMINARS
Joni Dame
Eric Durmer
DURHAM COMMUNITY INVOLVEMENT: John Long
WHITE RACISM: person to be chosen in September

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Sept 30	VIRGINIA AT DURHAM	1:30 EDT
Oct 7	N. C. State at Raleigh	1:30 EDT
Oct 14	Clemson at Clemson	1:30 EDT
Oct 21	MARYLAND AT DURHAM Homecoming	1:30 EDT
Oct 28	Navy at Norfolk	2:00 EDT
Nov 4	GEORGIA TECH AT DURHAM	1:30 EST
Nov 11	WAKE FOREST AT DURHAM	1:30 EST
Nov 18	U. N. C. at Chapel Hill	1:30 EST

Duke Athletic Office

RECORD CENTER TAPE

Hi there gang! We're the Record and Tape Center and we're at 112 E. Main in Durham. For those of you uninitiated into the intricacies of Durham, that's directly between 110 and 114 E. Main. We sell oodles and oodles of fab-gear, groovy, outa-sight records: at lower prices than anyone else around. We're also in Chapel Hill, open till ten every night. Come down and say hello. Listening's free. Buy from the store that likes music.

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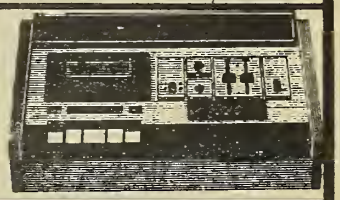

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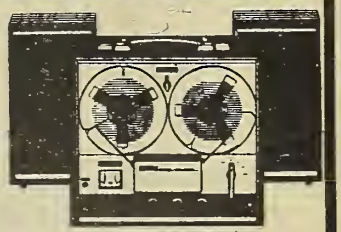

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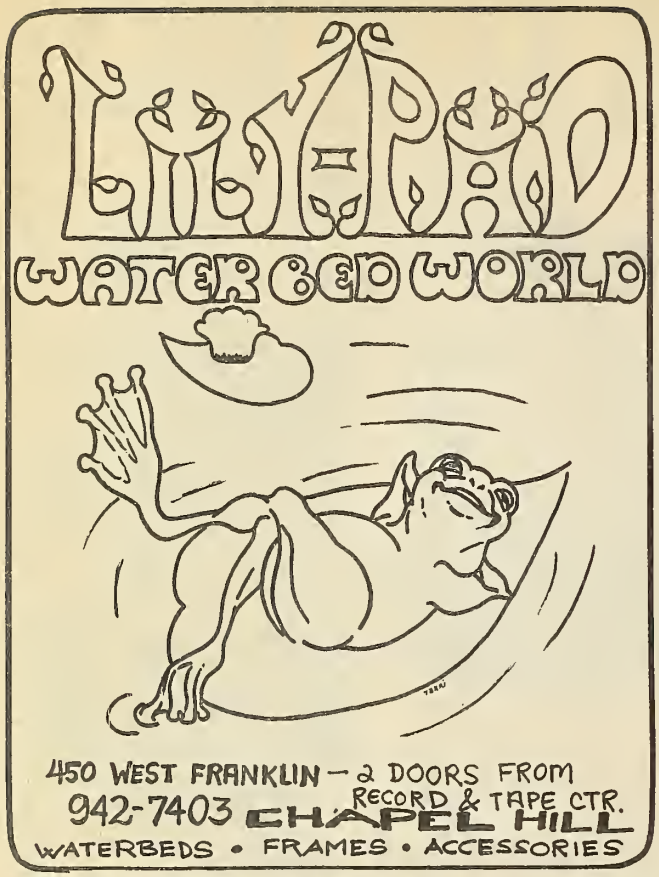

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